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Home Mission Study

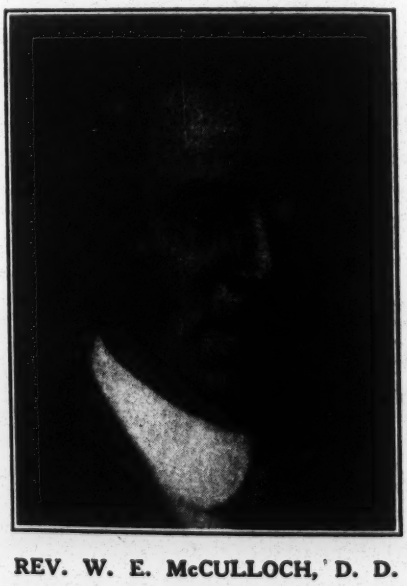
Text: THE UNITED PRESBYTERIAN CHURCH AND ITS WORK IN AMERICA

By Rev. W. E. McCulloch, D. D.

CHAPTER I—OUR HERITAGE AND HISTORY

By Mrs. Haidee Ewing Rankin

OUR Home Mission Text this year is a companion book to "Facts and Folks in our Fields Abroad." The theme, "The United Presbyterian Church" lies very close to our



REV. W. E. McCULLOCH, D. D.

hearts and "Its Work in America" lies very close to our lives.

One of the announcements of the book says very truly, that from it we may learn "Who we are—Our History and Heritage; What we Believe —Our Creed; What we are Doing—the Story of all our Work in America," and there might well have been added "The Door Opened—Our Opportunities." The author, Dr. W. E. McCulloch, is one of us and so needs no special introduction. The style of his book is most delightful and attractive, dignified, direct, forceful, clever. Of the last characteristic Miss Anna Milligan says after reading the book, "One never knew when he was going to come upon one of his

"Quips and quirks and wanton wiles,
Nods and becks and wreathed smiles."

OUR ECCLESIASTICAL ANCESTORS. SCOTTISH COVENANTS.

Dr. McCulloch has given Our Heritage and History in so concise and compact a form that it seems presumptous to add or to take away but perhaps it may be permitted to emphasize some outstanding points.

He says, "Truly we are the possessors of a precious heritage and of an inspiring history. The past is

bright with deeds heroic and rich with treasures imperishable. The blood of martyrs is in our veins and there has been bequeathed to us the spirit of perseverance unto the day of victory. Out of the years that have gone by there comes a tremendous challenge to us of the present day." The author very happily introduces us to our ecclesiastical ancestors by saying that while "in many instances lineage proves to be a dry-as-dust subject" and while "grievous surprises are sometimes in store for those who trace to a considerable distance the ancestral line," yet, "we United Presbyterians need have no fear of prying curiously or thoroughly into the records. Indeed, as the story unfolds we shall have to resist the temptation to become unduly proud."

We may certainly be permitted to take at least "great satisfaction" in our descent from the courageous Covenantors of Scotland who left us as a rich legacy their "rugged strength of faith, their unconquerable tenacity of purpose, their self-sacrificing loyalty to high ideals." These common characteristics became a common bond between them and was given expression in the Covenants. The Covenants of 1557, 1580, 1638 and 1643 are of special importance and interest to us.

The death of George Wishart at the stake and the years spent by John Knox at the galleys "argued well" for the signing of the *Covenant of 1557* "to apply their whole power, substance and very lives to maintain, set forward and establish the most blessed word of God."

King James knowing well that the crown would never be placed on any other head than that of a Protestant signed with his hand but not his heart the *Covenant of1580,* called the King's Confession. The signers pledged "their lives in the defense of Christ's Evangel, liberties of the country, ministration of justice and punishment of inquity."

Charles I tried to force Episcopacy on the Presbyterians of Scotland. The intense feeling of our ancestors was reflected in Jenny Geddes who with uncomplimentary remarks hurled her stool at the head of the Dean of Edinburgh as he attempted to read the ritual in the Church of St. Giles. The stool preserved in the National Museum, Edinburgh, is a mute testimony of the "works" of Jenny Geddes; her "spirit" was preserved in the *Covenant of 1638** which proclaimed that "with our whole hearts we agree and resolve all the days of our lives to adhere to and defend the true religion.

Some signed with pens reddened with their own blood. The result was civil and religious freedom to the people of Scotland.

The Solemn League and Covenant (1643) proposed that it should be made a part of the Constitution of the Kingdom. It was made in a crucial hour in the struggle for liberty. The result was Civil War which ended with the ushering out of Charles I and the ushering in of the protectorate of Cromwell. In the time of Cromwell there was a cessation of hostilities during which there was freedom in both church and state. The Protectorate was succeded by the regime of Charles II which was in direct contrast. The twenty-eight years covering the

*See frontispiece opposite page 336.

reigns of Charles II and his successor JamesII, constitutes the "heroic period of the Scotch Covenantors." The sole objective of Charles II seemed to be to supplant Presbyterianism with Episcopacy. Laws guaranteeing both civil and religious liberty became of no effect. The Martyrs' Monument erected in Greyfriars Churchyard tells the result. It records the deaths of those who gave their very lives for the cause pledged in the Covenants—eighteen thousand "noble martyrs for Jesus Christ." Fines, imprisonment and severe penalties were imposed upon those who refused to "assent." Ministers expelled from their churches at once inaugurated field meetings. Rebellion and clash of arms followed. The battle of Drumclog took place when many were assembled for worship. The minister dismissed the interrupted service with, "You have the theory, now for the practice." The victory belonged to the Covenantors.

Persecutions increased, leaders were hunted and killed; but our text tells of the steadfastness of our ancestors when "under a clear, blue sky and sentinelled by beautiful mountains these loyal disciples of the Master commemorated His sacrificial love." As opposition continued to increase, the field meetings gave place to gatherings in secret places, in mountain fastnesses. No man, woman, or youth escaped the tortures inflicted by these oppressors. "The boot," thumb screws and burnings were inflicted without mercy. Such things seem to belong to the age of Nero but the suffering endured wrought out a weight of glory.

"Though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things that are not seen are eternal." (II Cor. 4:16-18)

MARTYRS

"Who falls for the love of God shall rise a star." Howie's "The Scots Worthies" tells of those, who having fallen constitute a constellation upon which we United Presbyterians may well look with wonder, awe, reverence and humiliation asking that some of their spirit may be reflected in us whose lives are dedicated to the same Cause and the same Christ. Dr. McCulloch has drawn our attention to but a few of these stars of great magnitude.

The first martyr was the Marquis of Argyle "who was treacherously lured to London, arrested, imprisoned in the Tower, then brought back to Edinburgh, condemmed and executed." Rev. James Guthrie gave as his last message from the scaffold "The Covenant, the Covenant shall yet be Scotland's reviving." John Brown of Priesthill, one of the faithful, gave refuge to a fugitive preacher, James Renwick, hence became a "marked man" by Claverhouse. He was forced to leave his home. Occasionally he would return from his refuge to see his family. On one such occasion when leaving the house after family worship he was surrounded by Claverhouse and his associates. His wife Isabel, warned by their daughter Janet, took their infant son in her arms

and went to meet her husband and his escort. After a brief questioning Claverhouse gave this order, "go to to your prayers, for you shall die immediately." John Brown obeyed the orders so well that the hands of his adversaries were weakened. Rising from his knees he addressed his wife, "Now you see me summoned to appear in a few minutes before the court of Heaven, as a witness in our Redeemer's cause, against the ruler of Scotland. Are you willing I should part from you?" "Heartily willing" was the unfaltering reply of her who bowed in submission only to the King of kings." "That is all I wait for; O death where is thy sting; O grave, where is thy victory'?" After a brief farewell with his wife and children his last recorded words are, "Blessed be thou, O Holy Spirit, that speaketh more comfort to my heart than the voice of my oppressor can speak terror to my ears." The prayers and conduct of John Brown so disarmed the dragoons that they refused to obey the order of Claverhouse to shoot. Claverhouse, himself, committed the terrible act and speaking tauntingly to the devoted courageous wife turned away and left her with her dead.

Names more familiar than that of John Brown are those of "The Wigton Martyrs," Margaret McLaughlin aged seventy and Margaret Wilson aged eighteen. Because these women full of faith attended field meetings and refused to give up their faith they were sentenced to "be tied to stakes fixed within the flood-mark in the water of Blednock, near Wigton, where the sea flows at high water and there be drowned." They were willing to die for the Saviour who had died for them and as the waves passed over the head of Margaret McLaughlin she took refuge in that great Comfort Psalm. "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me. Thy rod and Thy staff they comfort me." Margaret Wilson asking forgiveness for her enemies said, "I am one of Christ's children and have done naught worthy of death." As Dr. McCulloch says, "Over this dark tragedy of the sea there is shed something of heaven's glory."

Other brilliant stars were Hugh M'Kail, who after suffering the tortures of "the boot" went to the scaffold; Isabel Alison and Marian Harvey, two peasant women were hanged at Grassmarket, Edinburgh, after singing and reading from God's word; Robert Baille, a great grandson of John Knox, courageous and faithful to the end met his sentence with, "My lords, the time is short, the sentence sharp; but I thank God, who hath made me as fit to die as you are to live." Captain Paton, "a sturdy, great-shouldered, lion-hearted yoeman" and brave soldier, surviving the battles of Pentland and Bothwell Bridge was finally captured and executed. James Renwick, known as the last of the martyrs, replied to the judge who had sentenced him to death within three days, "It is all one to me. If protracted it is welcome; if shortened it is welcome. My Master's time is best."

From such heroic men and women has the United Presbyterian Church sprung; men and women not only

ready but glad to die for faith. Do we realize, do we appreciate the price paid for our legacy?

Such is a glimpse into the record of our "ecclesiastical ancestry," the "men who loved liberty with a holy passion and who fought tyranny to the last ditch; the men who wrote their signatures in good, red blood and who through long and fearful years of suffering and struggle battled on, refusing to acknowledge defeat, persistent, determined, unconquerable, victorious at last by the grace of God."

PARENT CHURCHES

"The Presbyterian Church of America, which while splitting easily like hickory wood, is nevertheless, solid and durable when kept in use." Hays.

Following the "Covenantor Period" the Presbyterian Church became the established church in Scotland. While most of those who wrested independence from royal tyranny entered that church there were those who "dissented." These formed separate societies among which originated the *Reformed Presbyterian Church*. Due to the emigration of many Scotch to north Ireland, Scotch-Irish has become a familiar name in our household of faith. A number of these came to America and settled in the eastern part of Pennsylvania and there renewed the Covenant vows (1743). Just a few years later Rev. John Cuthbertson sent by the Reformed Church of Scotland as a missionary to the American colonies took up work among them. The succeeding year the first communion was held with two hundred fifty communicants and "the services began early and lasted nine hours." This church in 1782 united with Associate Presbyterian Church.

The reestablishment of the Presbyterian Church in Scotland did not mean a wholly acceptable church. There were foes within. Some ministers recognizing the evils and dangers had republished a book by Edward Fisher of England; many discussions arose and the Assembly condemned some of its teachings; twelve ministers protested against the stand of the Assembly. The Moderator, Rev. Ebenezer Erskine was rebuked by the Synod; the Assembly failed to sustain his appeal and he and four others were suspended and their pastoral relations dissolved. Nothing daunted they "seceded" from the established church and so gave origin to the *Associate Presbyterian Church*. These "seceders" increasing in numbers came to America and settled in New York and Pennsylvania. These two churches, the Reformed and Associate had so much in common they were naturally drawn together. They had both experienced the Revolution. Mr. Bancroft states, "The first voice publicly raised in America to dissolve all connection with Great Britain came, not from the Puritans of New England, nor the Dutch of New York, nor the Planters of Virginia, but from the Scotch-Irish Presbyterians.") They both felt the church should be absolutely free from foreign control and free to adapt itself to the new conditions in new America. After careful consideration and conferences these two churches united as the Associate

Reformed Presbyterian Church (1782). But this union instead of resulting in one church as hoped, produced three. The original Associate organization continues and is known as the Seceder Church, while the Reformed continues as the Covenantor Church. It is the Associate and Associate Reformed that we claim as our Parent Churches.

The newly organized Associate Reformed Church began with one synod and three presbyteries extending over New York, New England and Pennsylvania. Ten years later there were four synods and eight presbyteries extending from New York to the Carolinas and to Ohio. "It is not easy for us to realize how rough and crude and character-testing was much of the pioneer life of this period." Mr. Roosevelt says: "They were fitted to be Americans from the very start; they were kinsfolk of the Covenantors; they deemed it a religious duty to interpret their own Bible, and held for a divine right the election of their own clergy." Dissentions arose within this church, disputes concerning distinctive principles, resulting in the Synod of the Carolinas seceding and a New England Presbytery entering the Presbyterian Church. The Associate Reformed Church established four Theological Seminaries, one of which is our own Pittsburgh Seminary (1825). It also founded Monmouth College (1856) and conducted missionary work in Syria, Egypt, northern India and among the American Indians. The Associate Reformed Church had an able ministry and "was quite emphatic in its expression of the need of moral uplift. It took advanced ground on the slavery issue and the temperance question and other matters involving human welfare." (Text)

Those of the Associate Church who objected to uniting with the Associate Reformed Church established an independent Presbytery of Pennsylvania and were sustained in this action by the church in Scotland. This church also was very outspoken on all moral questions, markedly so against slavery and intemperance. It is from this Church that we inherited our mission in Sialkot, India, Westminister College and Xenia Theological Seminary. Do we fully appreciate the heritage we have received from this people whom Dr. McCulloch says were "men and women of exceedingly strong convictions, who were ever ready to give reasons for the faith that possessed them, and whose lives forcefully illustrated the righteousness that is developed through strong trust in God?"

THE UNITED PRESBYTERIAN CHURCH

From one line the United Presbyterian Church is descended from the Covenantors of Scotland, "those valiant defenders of the 'Crown and Covenant of Christ,' whose history for many years was written in blood and whose monuments are the covenants and Martyrs' graves."

By the other line we are descended from the Seceders who "preached against the erroneous doctrines tolerated by the General Assembly, the common indifference to religious convictions, the ignorance and immorality that prevailed in the ministry, and the patronage act of Parliament under which most unworthy men became pastors."

These churches had very much in common, they occupied practically the same fields, were made up of the same kind of people, held to the same standards and forms of worship, so were, very naturally, drawn together. The union was not hurried by any means. It was suggested thirty-eight years before it took place. Conferences were held from time to time and in 1856 the Associate (Seceder) Church proposed a Basis of Union. The following year the Associate Reformed adopted the proposed Basis and both churches anticipated with real joy the day that should make them "one." During the year of waiting two conventions were held, for discussing twelve exceedingly practical but equally spiritual topics. The first was held in Xenia, Ohio, 1857 and the second in Allegheny just preceding the Union. Both conventions were characterized by marked spirituality. Soon after this conference the Synods of the two churches met and "with hearts overflowing with joy and with glad, enthusiastic voices both bodies voted to join their forces in the service of their Lord." The event of the Union is full of dramatic interest. We had a suggestion of it in Facts and Folks, but our text this year presents more of the intensely interesting details.

It must have been sacredly impressive to see one long line of men coming single file from the Associate Church, Pittsburgh, and another from the Associate Reformed Church, Allegheny, then meeting marching in double file, these brethren in the Lord arm in arm, entering the City Hall, going to the auditorium above the old Market House.

TABLET IN OLD CITY HALL

After prayer by Dr. Joseph Cooper, the one hundredth psalm was sung, addresses made, other psalms sung, among them the seventy-second and one hundred and thirty-first. Dr. James Pressly was elected Moderator, who, in response to the

honor, said, "Suffer me to render thanks to God that my life has been spared to see the union consummated for which I have labored for twenty-two years, and permit me to render thanks to you for the unexpected honor of presiding over the first meeting"* The Synod of the United Presbyterian Church of North America adjourned to meet one year later at Xenia, Ohio.

Such is, briefly, our history. Do we fully comprehend it? Do we fully appreciate it? Our church is "grateful to God for what it has been permitted and enabled to do in His name, and for the blessing now resting upon it. It hears the call of God's providence and feels the quickening of His Spirit. Its ministers are earnest, its people hold firmly to the principles of their profession and both ministers and people have the enthusiasm of work for their Master." (Hays).

"I doubt not thro' the ages one increasing purpose runs,
And the thoughts of men are widen'd with the process of the suns."

A FEW QUESTIONS ON CHAPTER I.

1. From whom in Scotland do we United Presbyterians trace direct ecclesiastical descent?
2. Tell of the Four Covenants.
3. Tell of some of the martyrs.
4. What two churches in America united to form the United Presbyterian Church.
5. Tell the story of this union.
6. Why should our History and Heritage be such an inspiration and incentive to our present church organization?

*See frontispiece opposite page 337.

And what shall I say more? for the time will fail me if I tell of Gideon, Barak, Sampson, Jephthah: of David and Samuel and the prophets: who through faith subdued kingdoms, wrought righteousness * * * from weakness were made strong * * * turned to flight armies of aliens. * * * Others were tortured, not accepting their deliverance: * * * others had trial of mockings and scourgings, yea moreover of bonds and imprisonment: they were stoned, they were sawn asunder, they were tempted, they were slain with the sword; * * * wandering in deserts and mountains and caves and the holes of the earth. And these all having had witness borne to them of their faith, received not the promises God having provided some better thing concerning us, that apart from us they should not be made perfect.

Therefore let us also, seeing we are compassed about with so great a cloud of witnesses lay aside every weight, and the sin which doth so easily beset us and let us run with patience the race that is set before us, looking unto Jesus. Heb. 11:32—12:1.

A noble army, men and boys,
The matron and the maid,
Around the Saviour's throne rejoice,
In robes of light arrayed;
They climbed the steep ascent of heaven
Through peril toil and pain,
O God to us may grace be given
To follow in their train.

— R. Heber.

United Mission Study Course

PRAYER AND MISSIONS

By Helen Barrett Montgomery.

CHAPTER I—THE BIBLE PRACTICE OF PRAYER

By Mrs. John P. White

THE Central Committee of the United Study of Missions "celebrates its twenty-fifth anniversary and presents its twenty-fifth study book—Prayer and Missions." Not since the beginning of our study of missions have we had a book of greater importance. The author, Mrs. Helen Barrett Montgomery, who has written five of the books of this course, suggests that the "purpose of the present volume is to study the relation of prayer to the mission enterprise; and to show prayer's fundamental importance to the progress of the Christian Gospel, whether it be considered in relation to races, nations or to individuals."

THE BIBLE THE WORLD'S PRAYER BOOK

There are many perplexing questions concerning prayer. Men have been asking through all the centuries, what this strange intercourse with God means. Does He hear? Does He know? Does He answer? Does it help us? Does it help others? Does it please God? All these and many more queries arise in the minds of people. God has not left us in darkness nor ignorance. He has given us a Book that answers definitely and clearly these questions. "The Bible is the world's supreme book of prayer" says our author. "Prayer conditions it, accompanies it, is interwoven throughout its texture, permeates it like air or sunshine. * * * The world turns to the Bible to find its deepest expression of the prayer-life." The teaching about prayer, the stories of praying men and women, the prayers preserved for our edification in the Bible are the words of God himself. For "men spake from God being moved by the Holy Spirit."

Our study is not intended for the infidel, the atheist, or the unbeliever. It is intended for those who believe the Bible to be the Word of God. The reasonable expectation is, that Christians, believing the Word, would be always praying. Alas! how many use prayer chiefly in times of trouble, when clouds and storms arise. And how few take time day by day to read the Word and commune with the Heavenly Father.

In every discussion of this subject various reasons are given for the neglect of prayer: the pleasures of the world, the pressure of business, the race for wealth, the thirst for worldly knowledge. But down deep underneath all these reasons is an underlying one—the neglect of the "Prayer Book". Let Christians fail to read the Bible and they lose the relish for prayer; they lose the desire for worship; they lose the joy of service.

Let us turn to the Bible that we may learn how men of old prayed and how we too may learn to pray.

Prayer is an instinct. Wherever men believe in a supreme, spiritual being, there is some kind of prayer.

Even among the lowest forms of animism, men pray. The Mohammedan, with his five stated hours of prayer daily, the Jew with his ritual, the heathen his ceremonics, are all praying people. An ancient historian has said that "you could travel the world over and find cities without walls, without letters, without kings, without wealth, without schools or theaters, but a city without a temple or where people did not pray you would never see."

What is a blind instinct in the unenlightened man is an intelligent principle in the mind of the Christian. He *knows* whom he has believed; he *knows* he has passed from death unto life; he *knows* he is a son of God; he *knows* that his Father is longing to have His children come to Him in prayer.

PRAYING MEN OF THE BIBLE

When we turn to the praying men of the Bible, even in Old Testament times, we find revealed an intimacy with God that many a Christian does not enjoy. "The Bible men stand in the immediate presence of God, and in Him they exult and to Him they lift up their hearts." Of Enoch it is said that "he walked with God." Would these two be walking silently? Would there be no word passing between them? Ah, no, we can think of them talking as they walked. What unity of thought, what oneness of spirit existed between Enoch and God!

Among Old Testament characters, Abraham stands out as a mighty intercessor. The occasion of his greatest prayer was the threatened destruction of his neighbors. God was "on His way to hold a moral inquest over Sodom." First with a tender and humble spirit, Abraham speaks: "Let not the Lord be angry. Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes." Then with subtle skill, he begins pleading; with the bold use of logic he presses his desire to have Sodom saved. At length Abraham is convinced that the Judge of all the earth *will* do right and he ceases asking. God's "No" to his prayer did not mar the relationship for he still remains "the Friend of God."

Moses, the great law-giver never appears so great as in his intercessory prayer for Israel. Can any one read Exodus 32:32 without a choking sob in the voice? Moses had come down from the mount and found the children of Israel in deep sin. Even though punishment was meted out, yet he felt he must talk it over further. Back to the "presence- chamber of God" he goes and in the agony of emotions he pleads for the erring people—"Yet now if thou wilt forgive their sin—". How we would like to have the whole of this sentence, instead of this broken fragment. In a paroxysm of grief he halts. He was thinking of all it would mean if this sin could be pardoned, of the joy that would fill his soul, of the joy and gratitude of the people. But with his imperfect knowledge of the love of God in Christ Jesus our Lord, he could not think of full forgivness for a sin so heinous. Then—"if it is not possible blot me out." Was there ever greater self-abnegation?

Nehemiah demonstrated, perhaps more than any other man the pos-

sibility of following Paul's injunction, "Pray without ceasing." From the time he receives the first distressing news of the broken walls, of the Holy City, until the walls are rebuilt and dedicated, there is constant prayer ascending to God.

Hannah and Samuel, Elijah and Elisha, Isaiah and Jeremiah, Hosea and Daniel all lived in such close intimacy with God that they could talk to Him about the great needs of their own lives and the lives of their people.

It was left to David to voice the prayers of all peoples for all times. No circumstances ever seem to arise in the life of a Christian, that does not have its counterpart in the life of David. With wonderful power he pours out the petitions that have been the solace and comfort of God's people through the ages.

THE PRAYER LIFE OF JESUS

When we come to the New Testament we find the supreme example of a prayer life in Jesus, Son of God and Son of Man. Sometimes men express surprise that Jesus needed to pray. Prayer is not petition alone. Prayer is communion also. What could be more natural for Him, who had come from the bosom of the Father, than to long for His companionship daily and hourly?

In the prayers of Jesus, there are petition, communion, and thanksgiving, but never confession. The few times which we have a record of Jesus praying, give us a glimpse into His wonderful prayer life. "In the morning, a great while before day, He arose and went into a solitary place and there prayed." He withdrew into the wilderness and prayed. "He went into the mountains to pray," and "He continued all night in prayer." He prayed in public and in secret; He prayed with people and alone.

The intercessory prayer of Jesus, recorded in the seventeenth chapter of John's Gospel has cheered the hearts of disciples through all the centuries. Jesus was looking down through the years and was praying for us. "Neither for these only do I pray, but for them also that believe on me through their word." Dr. David Gregg says: "We possess a veritable treasure in the Intercessory Prayer of the Master. It is the holy of holies in the divine Book. It lets us into the very core of the inner life of Jesus Christ. It is in the truest sense an accurate revelation of the will of God concerning us. It covers the eternities in its sweep and includes all ages. It carries in it the destiny of the Gospel and the welfare of the witnesses of Christ. * * * It is one of the perfect works of Jesus Christ."

The prayer in Gethsemane is utterly beyond our comprehension. In His great agony, when His nearest disciples slept, Jesus prayed that the cup might pass—"Nevertheless not my will but thine be done." If at times we are inclined to question God's denial of our requests it is well to turn our thoughts to Gethsemane.

As in life Christ prayed, so in death He prayed. On the cross when His heart was breaking over the load of sin which He had to bear, Christ prayed for His persecutors. And in the last moment of suffering He said, "Father into thy hands I commend my spirit."

THE PRAYER LIFE OF THE APOSTOLIC AGE

The Apostolic church began in a flood tide of prayer. The little group of disciples had stood with bated breath, as they saw the cloud chariot carrying their Master into heaven. "And when they were come in they went up into the upper chamber" and "these all with one accord continued steadfastly in prayer." What a long prayer meeting they had! One day, two days, three days—Ah how many people of this age become restless when the prayer meeting runs over one hour! —Four days, five days, six days, seven days, —Perhaps some are growing a bit weary; perhaps some are losing heart but they are waiting for a definite purpose. Eight days, nine days, ten days—and the wonderful answer comes. The question arises Can such an answer come in any other way?

From the time of Pentecost, on to the end of the New Testament history, there is a continuous record of a praying church. Wonderful results followed the prayers. "And when they had prayed the place was shaken * * * they were all filled with the Holy Spirit and they spake the word of God with boldness. And the multitude of them that believed were of one heart and one soul. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all."

Here again questions arise: Would the same kind of believing prayer shake the world today, and would Christians be of one heart, and would they be powerful witnesses for Christ?

Aside from the prayers of the general company of believers we have frequent reference to the prayers of individuals and groups.

Peter and John went up to the temple at the hour of prayer. The disciples, by prayer set apart seven deacons to minister to the needy. Stephen prayed for his persecutors. Peter and John prayed for the Holy Spirit to come upon the believers in Samaria. Peter prayed over the dead body of Dorcas. Peter on the housetop at Joppa and Cornelius in Caesarea, prayed. The disciples prayed for the release of Peter. Paul prayed when he was converted. The church at Antioch prayed as they sent out the first missionaries. Paul and Barnabas prayed with the churches as they ordained elders. Paul prayed as he bade farewell to the elders at Ephesus.

In times of persecution Paul prayed and received the definite and cheering assurance that he was doing the will of God.

The Book of Acts gives us just little glimpses into Paul's prayer life. His letters reveal his inner heart as no historian could. We can picture the little groups of believers scattered throughout the Mediterranean countries, gathering together to hear Paul's letters read. A letter from Paul! The word is passed from lip to lip. No one will be absent from the meeting. How hearts must have been thrilled as they read his intimate touching messages. "Without ceasing I make mention of you in my prayers" "Wherefore I also after I heard of your faith in the Lord Jesus cease not to give thanks for you, making mention of you in my prayers." "I thank my God upon

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every remembrance of you, always in every prayer of mine for you all making request with joy." For this cause we also, since the day we heard it, do not cease to pray for you." —The reader would pause, methinks, and there would be a little conversation. Perhaps he would say—"How discouraged we have been! How weak and faithless we have shown ourselves! How far short of duty we have come! Paul is praying for us! He is thanking God for our lives! Ah, if Paul knew how some of us have been acting he would be disappointed. We must live better lives. Some heart hungry saint would say: "Read on through the letter and see if he says anything more about prayer."

"Yes, he says *we* must pray. 'Pray without ceasing.' 'In everything by prayer and supplication with thanksgiving, let your requests be made known unto God.' 'Brethren, pray for us.' Paul wants our prayers too." And then they pray for him who was their teacher and spiritual father, and Paul upheld by the prayers of his faithful friends is strong in his ministry of love.

All the other New Testament writers have something to say about prayer. James the practical man brings prayer right down to every day living. Is there any one that does not understand this teaching? God will help him and give him wisdom; let him pray. Is any one in trouble in your circle of disciples? Let him pray. Is any body sick? Ask the session to come with the pastor and let them all pray. Is any body in the church going astray? Do not criticise him and give him a push. Pray for him and pray with him. And do not show a "holier than thou" attitude toward him, but confess your own faults. For the heart prayer—"the effectual fervent prayer of a righteous man availeth much."

Peter who had tasted many sorrows and cares exhorts men to cast "all your cares upon Him for He careth for you."

John, the beloved, who knew more of the thought of Jesus than any other disciple, gives not so many injunctions as others. But his life seems to be lived in the "heavenlies" and every utterance breathes forth the love of God. No one speaks with greater confidence than John. How many times in his first epistle he says "I know," "we know." In the matter of prayer he gives us the secret of assurance in prayer: "Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight."

In these marvelous records we see how God answers the prayers of His children. May the study of this year teach all of us how to pray.

"If ye abide in me, and my words abide in you, ask whatsoever ye will and it shall be done unto you." John 15:7.

New Life in the Old Society.

By Mrs. J. C. Smith.

NOTE—This paper was written and read by Mrs. J. C. Smith of the Second United Presbyterian Church of Cambridge, Ohio, before the United Presbyterian Women's Missionary Society of Muskingum Presbytery which met at New Salem, Ohio, October 13, 1925. By unanimous vote the women requested that the paper be published in "The Women's Missionary Magazine."

ENDEAVORING to find out what phase of this subject would be most useful, I find practically all desires point the same way—Planning the Program. After all, *it* is the most important thing with which we have to deal. Regular attendance, a common problem, is solved by an attractive program. I have, therefore, planned the discussion, after briefly considering the program in a general way, to include (1) the Yearly Program, (2) The Monthly Program, giving attention to Special Days, and (3) The Study Book.

The day is gone, never, we hope, to return, when we have no Yearly Program! Just how important *is* the Yearly Program? If you will permit, I should like to relate this one personal experience. Some years ago, when I was newer to missionary work than I am now, and new to program planning of any kind, except for schools, I was placed upon the Program Committee of both the local civic club, and of our Missionary Society. Now, I am a great admirer of the political policy of one, Bre'r Rabbit, of story-book fame, who frequently became involved in some situation from which he saw no escape. Then, the author would tell us, "Bre'r Rabbit, he don't say nuffin—he jes' keep on thinkin'!" Well, I certainly did some "thinkin'" that year! The Program Committee of that civic club met off and on all summer. We talked, we planned, we decided. At the end of the summer, we had our Year Book, itself a thing of beauty. The program was *worth while,* educational, philanthropic, inspiring. Each month's program was related to the others and was part of a complete idea. The best musical talent the town afforded responded gladly to invitations for certain months. Sickness in the home, or unavoidable absence from the city was all that kept the women away. Social events two or three times a year, always perfectly planned months ahead by a social committee, were never missed. Housecleaning or berries to can, or unexpected company, excuses so often heard in the missionary society, did not keep those women at home. I wondered how I was to survive the work and strain of helping to plan another yearly program. In those days, comparatively recent, too, a Yearly Program was almost unheard of for a Missionary Society. The Magazine furnished the material, usually verbatim, for all meetings. We were just beginning to see the light of a new day for missionary meetings. In due time, our Missionary Society Program Committee met, having as its chairman a most capable woman. We chose a leader and some hostesses for each month, all to be printed on a small card, and then, when I imagined we were about ready to start on the program proper, we *adjourned,* having been in

session less than two hours, spending most of the time talking of other things. I went home, guilty as any, ashamed to have been a member of those two committees, and to have placed so little time and effort upon God's work, determined that henceforth I would do more than "jes' keep on thinkin'!" Is it any wonder that we had difficulty interesting new members in our missionary work, while the Club had a waiting list? Too often is it true that if one does not have an interest in missions to begin with, one could not get any out of some missionary meetings. A woman, interested in clubs, but *not* in missionary societies, said to me one time—"Missionary meetings are so uninteresting, so cut-and-dried. They are as much alike as Ford cars!" Now, that is an opprobium from which we must escape! Women with keen minds dislike to have them grow rusty. They like to have their wits sharpened, their abilities challenged, and their hearts fired by zealous ambition. Do we *need* this kind of women in our missionary societies? Using modern High School English, "I'll say we *do*!" When Christian women generally become so interested in Christ's program, missionary endeavor will go forward in a triumphant, exultant achievement.

Our Yearly Program is so important that it demands united prayer by all the members of the missionary society as well as by the members of the Program Committee. Each meeting of the Program Committee should have its prayer period. We *must* realize the importance of *planning* for God's work. Then, beginning upon the program, we must plan it as carefully as though we were directly answerable to Him for those plans, as indeed we are. We must plan it attractively to interest others, then we must go to work to carry out our plans. I recently saw this terse formula for a successful program—Prayer, Plans and Pep—Plus Effort!

In planning the Program, *Aim at Something!* Keep this *General Aim* always before you—to create in each woman and girl in the congregation a *vital interest*, intensive, zealous, evangelistic, in Christ's plan of salvation for the world. Measure each month's program by this standard. If it is merely entertaining, no matter how attractive, if it does not have true missionary appeal, do not consider it!

There are some *Special Aims*, as well as this General Aim, to hold constantly in mind while planning the program. The attendance, which we have mentioned, and will mention again heads up in the Program.

The business session demands a little thought. All officers, Junior Superintendent, and committee chairman should give a monthly report. A little simple parlimentary law, planned for at certain times makes things go smoothly, and helps timid members find themselves. Even a hitherto-unthought-of president is discovered, and real executive ability which had been emulating the shrinking violet, proves a blessing to the society.

The devotions for all meetings must be as well planned as other parts of the program. The atmosphere for your whole meeting is either made holier by real devotions,

or is spoiled by poorly read scripture, or prayer that is not definite and inspiring. Aim to have every member able and willing to lead in prayer. Let the devotional leader plan the prayer subjects in connection with the program. Have definite prayer. Keep a prayer list. Pray for special objects you desire to see accomplished for Christ—such as certain ones to be interested in the missionary society, certain of your young people to go into the foreign field, a doctor for the Sudan, etc. Pray for them until your prayers are answered, as they will be, and you can cross them off the list. Keep the list where it can be seen during the meeting. Try a series of short Bible Studies, such as Women of the Bible, Great Prayers of the Bible, the Miracles, the Apostles, etc. Try committing missionary or other portions of Scripture, and repeating them in unison once in a while.

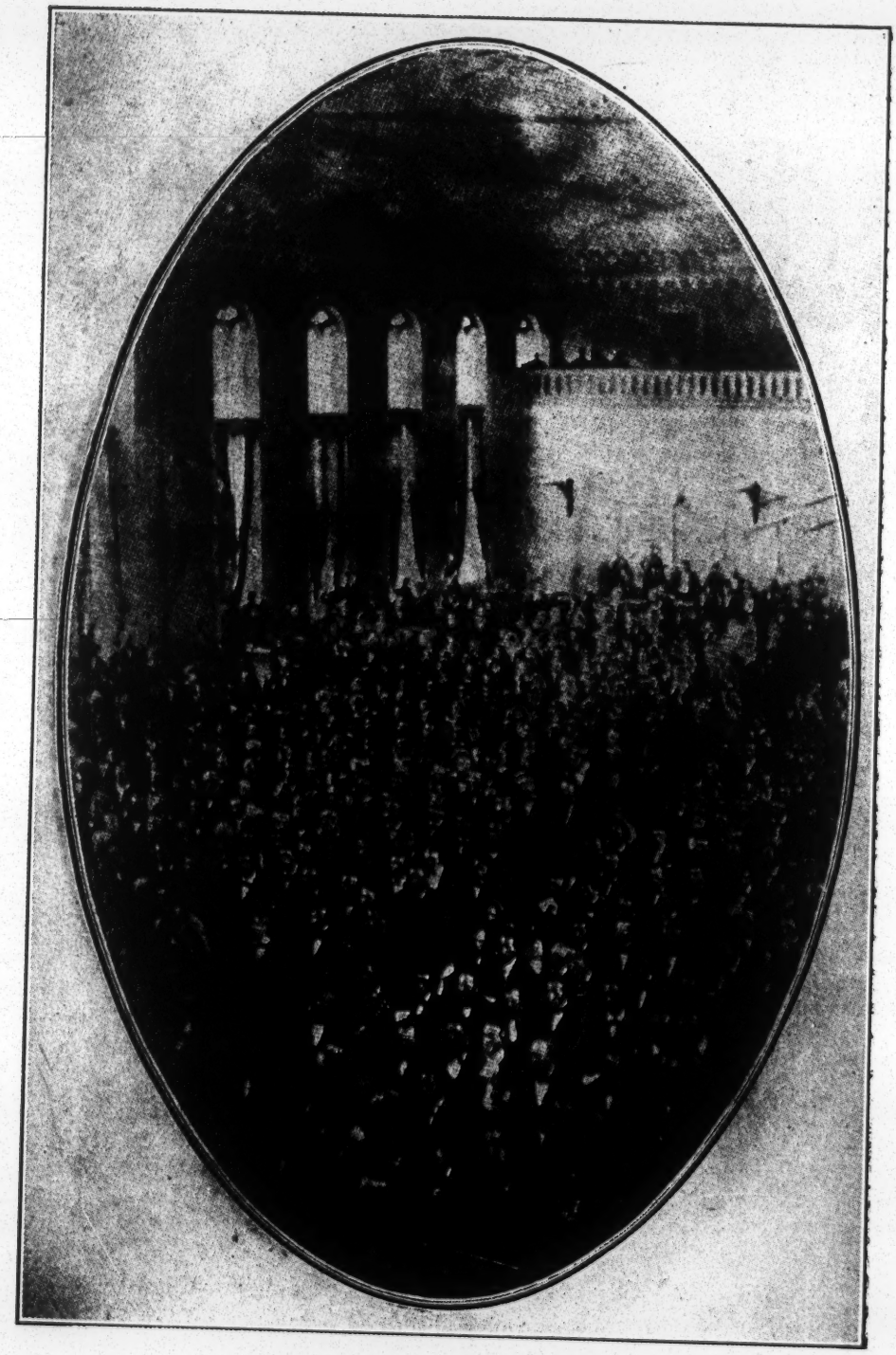
Aim to have necessary equipment, and plan to use it—The Prayer Cycle, The Magazine, Maps, etc. Costumes used for a play or pageant should be donated to the society, labelled, placed in a box, and used again, and loaned cheerfully.

Aim to learn the work of your own denomination—Know your missionaries. Provide a prayer cycle for each member, write her name upon it, and see that she gets it with her new program. A Remembrance Meeting will help in its use, and makes us familiar with our missionaries and their work. Ask each member to bring her Prayer Cycle, having previously underlined the name of each missionary she knows personally, or has seen, or has heard. Let each one tell all the little personal things she knows about each one, the appearance, the decision to go to the field, by whom supported, trials, sorrows, joys, weddings, etc. The missionaries and their work will seem closer and dearer than ever before, and we can pray for them, using the Prayer Cycle in an entirely new and more effective way. A real, live missionary, no longer a curiosity, but a friend, would put the finishing touches upon this meeting by a talk about her own work, her friends, desires and needs, and prayer for her work. Definite prayer for each one mentioned would then be shared by all.

Keep up-to-date on the latest missionary news from the fields. Do you have a husband or a son who is a baseball fan? How well does he know the members of the Big League teams? He probably knows each member of each team, his position, batting percentage, what kind of ball each pitcher throws, etc. Can you name any nine missionaries, enough for one team, telling where stationed and what kind of work each does? Oh, let's be missionary fans! One way is to have a society newspaper. I do not mean a printed one. Have an editor, appointed for a year, who conducts the different departments. She will appoint for each month reporters for the different fields. The Magazine and church papers will be scanned for news by them. There will be items from India, perhaps all about Abyssinia, Facts About Freedmen, even from Egypt, etc. There may be a personal column with news of our own sick, etc., and even a poet's corner. Nothing grips

THE NATIONAL COVENANT SIGNED IN GREYFRIARS CHURCHYARD, EDINBURGH, 1638

The Christian Church has abounded with martyrs, men and women who were willing to lay down their lives and suffer death for the sake of the Gospel.



THE UNION, MAY 26, 1858

the imagination as does real poetry with a real challenge.

A question-box is always good, and has few rivals in teaching facts.

At the end of the year, one society gave an intelligence test, modelled after the ones so promiscuously given to college students, school children, factory workers, etc. The results were illuminating, to say the least!

Use everybody, in some way, on the program. By all means, use some form of the Group System. The simplest way is to divide the society into twelve groups, Nos. 1, 2, 3, etc.,—one for each month. The Program Committee will decide what is the general study for the month, leaving the development of that particular month's program to a certain group. If your society serves refreshments at each meeting, let two groups work together, No. 1 having the Program and No. 2 the Social Hour for the first month, No. 2 having the Program and No. 1 the Social Hour the Second month, Nos. 3 and 4 work together, etc.

By another group plan, the society is divided into Committee Groups —The Membership Group, Thank-Offering Group, Life Membership Group, Salaries Group, Magazine Group, etc. Each group, besides carrying out the indicated program for the month presents the work of that particular committee in attractive form—a little play, tableaux, posters, etc.

Again, the society may be divided into groups named for the different mission fields—Sudan Group, City Missionary Group, Abyssinian Group, etc. This plan has endless possibilities. At the first meeting after the programs are given out, the different groups might appear in costume, sitting together at small tables for refreshments, getting acquainted, beginning at once to plan for their meeting. In this plan each group may keep an album or fill a Treasure Box. Have faith—get a big one! Every member will search the Women's Missionary Magazine, church papers, etc., cutting out pictures, letters from missionaries, clippings from the field, getting literature from the literature department, making maps, etc.

In at least one society of which I have heard, the groups, which have an equal number of members in the beginning, carry on a lively rivalry for new members, each group adding to itself the new members they secure. A reward for the most successful group is sometimes given.

Plan for some social life as you go along. Christian fellowship is a wonderful thing. The problem of social life must be settled by each society. Some societies, especially Girls' Auxiliaries, like a social time, refreshments, etc., at each meeting. Others plan for just the regular monthly meeting, with three or four social events during the year. By all means have some! If it is a picnic, let it be the best picnic ever; if a rally, let it be a real one. Don't do anything, social or otherwise, in a listless, haphazard way.

Plan for special days on your program. Have a rally in the Fall. Let the whole program and the social time be planned most carefully. A rally meeting that isn't a Rally is worse than none. It has a depressing effect upon the society. Aim for 100

percent attendance. Count all present who are ill, but who will send a written greeting which may be read at roll-call in response to their names. Arrange to send machines for those who could not come otherwise. Group rivalry may be used to good effect upon the attendance.

The Thank-Offering Group may have a special meeting in November. Invitations may be sent enclosing the Thank-Offering Creed to be learned and repeated in unison. Mrs. Sands, in her article in the September Magazine, suggests a Thank-Offering luncheon. If you have not read this article, you will want to do so that you may learn more about the luncheon.

Let the Christmas Spirit prevail at the December meeting. Plan to do some local giving to needy families. Decorate with greens. Fold a little Christmas missionary pamphlet inside your paper napkins. Use the Christmas story for devotions, etc. Remember it is Christ's birthday, Whose we are and Whom we are pledged to serve.

A special meeting at the New Year season is a fine thing. Take advantage of the time when new resolutions are being made. One society sent out little bell-shaped invitations inscribed "Resolved: Christ's work First this year!" Place and date and name of woman who would call for one the first time was also on the card.

A Rally in the Spring may take the form of an Easter meeting, with appropriate invitations and posters. No lack of designs or thoughts for Easter time. "Christ is Risen! They do not know about it in the Sudan—send the news!," etc.

May, with its Mothers' Day significance, presents a fine opportunity for a Union Meeting of the Missionary Societies to which all the women and girls of the church are invited. It must be sponsored by the mothers themselves. Make a special effort to get the teen-age girls. Have a good time together. A few short talks by the mothers and girls, "Why I Want My Daughter to be Interested in Mission," "My Mother's Influence," "Mothers and Daughters in Other Lands," etc., then a short address by some one who can present the needs and the call of the mission field in an interesting way, may win some girls whom you have been trying in vain to reach.

A pageant or play should be given each year. One based upon some study just completed is fine. Simple impersonations, such as Robert Morrison, or Sue Gladden, from "Ming Kwong," last year's study book, can be given with good effect.

One society creates a lively interest by having a Surprise Meeting each year. Invitations are cut in the shape of a question mark, inscribed only with the place, date of meeting, and name of person who would call for a new or prospective member.

Let study be lighter in the summer months, but do not sacrifice missionary interest at any meeting, even for hot weather. A Work Meeting is good when hand-sewing can be done on the porch for Mission Station Christmas boxes. A summer Christmas tree, real or artifical, with "icicles," "snow," and newly dressed dolls, may make us feel cooler. Stories may be told, *not read*, of actual life on that field. Back num-

bers of the Women's Missionary Magazine, your album, or Treasure Box will furnish thrilling ones. Columbia Hospital, and perhaps other institutions, will be glad to send you material all cut out, ready to sew if you write and ask for it.

The missionary society picnic is too well-known to need any comment save this—if you have it, place it well—have a good one!

Finally, how can we use the Study Book to the best advantage? First of all, do not plan to use both study books in the regular missionary meeting. It is tiresome. No matter how interesting, attention wavers and interest flags. Study one in your missionary meeting, using the leader's help "How to Use" secured from the Literature Secretary. Study the other one in your Mission Study Class. If you have difficulty forming your class, perhaps one of these suggestions may help. One method is to have your class study the whole book in one day. The members have read the book, of six chapters. An all-day meeting is planned with six leaders for the study, one for each chapter. Each has an hour to conduct discussion or to present her chapter in any way. Three hours in the morning, luncheon together, three hours in the afternoon make a strenuous but profitable day.

Another plan provides for six all-day meetings on regular missionary society meeting days. The society meets to do some practical work—pack fruit or boxes of clothing, quilt or sew for mission stations, in the morning. At the lunch hour, the leader of the class conducts an informal discussion, telling the story effectively, then making good use of the question method to start discussions. The regular missionary meeting follows in the afternoon.

Will it take *thought* and *plans*, will it take *effort*, will it take *prayer* to plan our next year's program? Remember our Aim—to create a vital interest in Christ's plan for redemption of the world! We dare not be lazy, mentally or physically—souls hang in the balance! Christ's work is too precious to dawdle over. Nothing is too hard to attempt for Him. Nothing but our best is good enough for Him, who died in agony on the Cross for you and for me and for them! Let me leave you this little poem of John Oxenham's—

Is your place a small place?
Tend it with care.
He set you there!

Is your place a large place?
Guard it with care.
He set you there!

Whate'er your place,
It is not yours alone,
But His, Who set you there!

What are the churches for but to make missionaries? What is education for but to train them? What is commerce for but to carry them? What is money for but to support them? What is life itself for but to fulfill the purpose of foreign missions, the enthronement of Jesus Christ in the hearts of men?" Strong.

An India Missionary Among the Missionaries of The Southland

By Miss Emma Dean Anderson

THE best way to become really interested in a work in any place, is to pray for it. For years, my Prayer Cycle had brought me in touch with the workers in the Southland and I was delighted to accept a very pressing invitation to come and talk about India to the people down there.

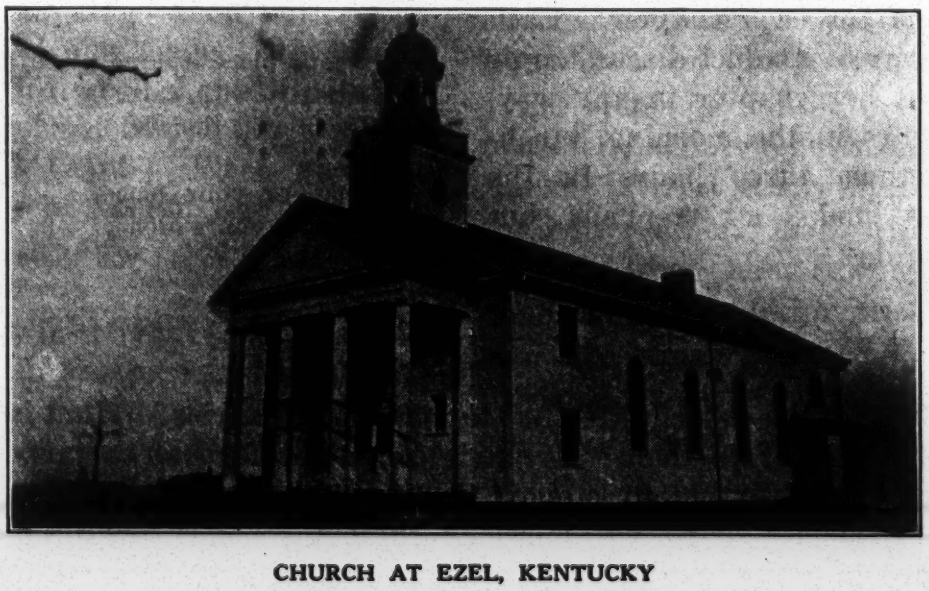
From Cincinnati, I took the train for Winchester and Mt. Sterling, Kentucky. From there I went by bus to Frenchburg. The first sight of the mission buildings, fills one with delight. They are situated on a small plain, surrounded by beautiful hills, a charming spot! The buildings, Teacher's Home, Dormitory and school buildings are all of red brick. Beauty and durability have been wonderfully blended in their construction.

A short distance from them is the Hospital, now being enlarged. After all these years of patient waiting, for suitable equipment, for the medical work, Dr. Mitchell is looking forward with joyful heart, to the time, when the building will be ready for use.

I only stopped long enough to greet some of the workers, then went on in the bus fifteen miles further to Ezel. The improved road has brought these two mission stations very close together.

I was just in time for the monthly meeting of the Women's Missionary Society. A room full of earnest, good women greeted me. I spent a delightful hour with them. In the evening, the church was well filled to hear about India.

The next morning I talked to the pupils of the High School and then to the children of the grades. Few people have listened to my story with such deep earnestness as these mountain boys and girls. Oh! the possibilities, stored up in these bright boys and girls. Some way I felt closer to our own dear people in



CHURCH AT EZEL, KENTUCKY

India, than I had been since I came to America.

The church is located on top of a hill, where it stands as a beacon light. Here seven days of the week, the faithful workers, are trying to lead people to God. A suitable school building is badly needed at Ezel. A money investment there, would be worth while.

We went back to Frenchburg for an evening meeting in the church, which is far too small for the flourishing congregation there. Every seat was filled and a crowd stood around the door and windows, to listen—but not a whisper to disturb me, even if I did talk an hour. A glow comes to my heart, even now, when I think of those dear people, with their toil worn hands and bronzed faces, but with such warm loving hearts. If I could not go back to India, I could ask for nothing more worth while than to work in Frenchburg.

Will not some one, who is able, please give money to build a suitable church? Our faithful workers there, deserve better equipment for Sabbath work. Then think of the *others,* who could be brought to Christ.

I was deeply interested in Rev. Shear's account of the Second Hand clothing department. Think of women, getting up at three o'clock in the morning, and riding through the cold for several miles, in order to be present at the sale of clothing, where they may secure garments for themselves and for their children! The sum of one thousand dollars was realized, from the sale of clothing last year. Dear Reader, look through your closets and boxes and see what you have that you might send to these people.

I was taken up to the attic, to see the beautiful baskets and chairs that are made here. I was told that this was the place where the Christmas boxes are filled. The missionaries get the names of needy families, and the age of every member of each family, and then they prepare boxes of clothing and toys to suit each case. Fifty such boxes were sent out last Christmas. Think of the joy and delight in these homes on Christmas Day! This work is made possible by your gifts of things suitable for Christmas boxes.

All departments of the work were visited, and then I met the hundreds of bright boys and girls at chapel hour, and had the pleasure of talking to them.

Women of the United Presbyterian Church, the challenge of the work here should be met with the very best you have to give for your Christ and for His work.

Rev. Shear drove me over to Stanton. The way was up and down the mountains. When we were almost there he said to me: "Miss Anderson, you are a good sport; you did not get a bit nervous." I said "No," but I did not tell him I had been praying all the way; for the road was narrow and slippery and the little Ford did not work very well for awhile. But God cared for us, and we arrived in safety at the Mission. Before we parted I had Mr. Shear promise me he would go home a better way.

Stanton is a flourishing town and the college and other mission buildings are well located. I had a good

audience of students and workers at an evening meeting; but a County Institute, of the workers and pupils of that part, prevented me from seeing the school in session. I had only one day there as I had to go on, that I might reach Camp Creek before Sabbath. An account of my visit to the missions in Tennessee will have to be left for another time.

How the Hospital at Addis Ababa was Opened

Sent by Miss Florence White

NOTE—This little sketch, intended for the Abyssinia Special was not received in time for the December issue.

ACT I

SCENE I

Time, July, 1924

Place, Clinic of American Mission, Addis Ababa.

(Enter Greek man, Mr. Papaconstantino—rather stout, black hair and long black moustache).

(Dr. Examining chest of a patient).

PAPACONSTANTINO—Good Morn-Doctor.

DR.—Good Morning. What can I do for you?

P.—I have come to see you because of my friend, you see he is sick and cannot come to see you and his family is sick also; all of them are sick.

DR.—How long have they been sick? How many—

P.—Well the thing is, Doctor, Mr. Papayantato has not been out of his bed for more than a week now, and his wife too, and the six children are now in bed. Oh, it is a terrible thing that has come to my friend Mr. Papayantato, a terrible thing, Doctor. If you don't help him, then what will become of him and his poor family?, (With an imploring gesture and helpless shrug of shoulders).

DR.—How many children?

P.—There are six; and one is a very small baby. Oh, it is awful, Doctor, awful, and you with a big new hospital, can you not help my dear friend with his family? You have a strong roof on your hospital, and thick walls to shelter you from the winds and rains. Will you please bring them out here and cure them?

DR.—But the building is not finished. We have no doors nor windows hung, the floors are not laid we have no heat, no water, no beds, nor bed clothing, the carpenters are putting in the floors. There is too much noise and work going on in the building to permit us to take patients in at this time. I don't see how we could possibly take them in, with the hospital as it is.

P.—But my dear Doctor, please just let me explain to you; just let me tell you; my friend is very poor and has very little and no one to care for his family and there they are, there in that little room upstairs with nothing to eat and nobody to do for them. Oh please, Doctor, won't you help them? (begins to weep)

DR.—(Placing his hand on his shoulder). Well, never mind, we will see what we can do. Show me where they are living and I will see.

(Exit Doctor and Papaconstantino)

SCENE II

Place—Clinic (Nurse busy in dispensary with the sterlizing)

(Enter Dr)

DR.—Well, I have just been down to see a poor Greek and his family. All of them in bed with what looks to me to be typhus. It is a most pathetic case. They are living in two small rooms over a dirty old drink shop; not one of them able to help the other one. There is one very small baby, which a neighbor has offered to take, and the man is fairly begging me to bring the others out to the hospital. I know it seems impossible with the building unfinished, and all the noise of the workmen, but I just haven't the heart to refuse them. What do you think about it?

NURSE—I would like very much to take them in but it doesn't seem like we could do very much for them with things the way they are. You know the floors are not laid in any of the rooms except the upstairs ward for women. We don't have any of the doors hung; there are only two windows in.

DR.—If we take them, of course it means a good deal of fast working to get the doors and windows in. We could put wide boards across the rafters in the hallway and they would be safe to walk on. We would have to put a floor in one of the small rooms near the ward and use it for a kitchen.

NURSE—We don't have a mattress or a bed of any kind, but I'll see if I can get some mattresses made. I saw some beds down at Hall's that I think we can get. I'll buy some hair and have it cleaned and some stuff down town for making up the mattresses. We don't have a bit of linen except the box of towels that has come from Wilkinsburg Church. I'm thankful we have that, it will help out a great deal. If we can get some of that unbleached muslin down at Samuels' I can make the sheets and pillow cases and gowns for the patients. But there are a lot of other things we will have to have, besides beds, blankets and linen, to take care of sick people.

DR.—Come on and get in the car. We will go down and see the family again and see what we can find in town before we decide what we will do. We must get charcoal stoves and kitchen utensils too.

NURSE—We must try to find a mattress maker and sewing boy down town, if we can. I will need boys too, to do the washing and cooking. I think I can get Maggie's two boys. Of course they don't know how to do anything but I can show them. I'll teach Rosie to cook; I believe he could do it better than Erik, and Erik can do the washing.

(Exit Dr. and Nurse)

SCENE III

Place—Clinic.

Time—Early in A. M.

(Nurse busy with bandage on foot, of patient, Dr. giving hypodermic injection; Challa interpreter standing by).

(Enter Arab mattress maker, wearing bright colored turban and loose blouse over short plaid skirt).

ARAB—Salaam (bowing low).

DR.—Salaam.

CHALLA—This man has come to make the mattresses.

NURSE—Challa, take him, please, to the room where the hair has been

cleaned. I'll come over in a few minutes to show him what I want done.

(Exit Challa with Arab).

DR.—It means a great deal of extra work for you too, taking these people in when we are not ready for them.

NURSE—Yes, but I'm perfectly willing to do my part, Doctor, I believe in doing all we can for people like these. I don't know what we are going to do about the sewing boy, We tried all day yesterday and they say there is nobody at all who can come.

DR.—Well, we will find some way to get that sewing done.

(Enter Abyssinian boy with sewing machine on back).

NURSE—Oh, here is a sewing boy now. I'll take him and show what I want him to do.

(Exit Nurse and native boy).

(Enter two women, one has bad wound on head, blood running down face).

DR.—Well, well, this poor woman has had some bad accident. What has happened to you, my good woman?

WOMAN—My husband struck me on the head with a club.

DR.—Your husband? Why did he do that? He is certainly a very cruel man, and should be taken to the court.

WOMAN—Oh no, he is a very good man, and is good to me; only he drank too much tej last night and then began to beat me. Oh my head, my head!

DR.—Never mind, we will fix the head all right. (bathing the wound).

(Enter Nurse).

NURSE—Well the mattress maker and sewing boy are very busy and we will try to be ready tonight for the people.

(Enter Maggie a Galla woman who was taken captive by the British and brought up in a British Mission of East Africa. She wears a piece of white muslin on her head and a much ruffled European dress, giving her the appearance of a colored mammy of the south.)

MAGGIE—Excuse me Mem, but what are we going to do? Rosie, he say he doesn't know how to make the soup for the sick folks—and he can't get the fire to burn in that Frangie stove; he say, he doesn't know nothing about that kind of stove; and he say he don't know about cooking at all, and he afraid he can't suit you—and so on-n. Mem.

NURSE—Just a minute Maggie, I'll go and show Rosie. Tell nim to wait a few minutes and I'll be there.

MAGGIE—And, please Mem, the room is so cold in the ward, Mem, and I am afraid I will be sick if I stay in the room all day.

DR.—Yes, we must try to get some heat in that room, I wonder how we could manage it.

NURSE—Where's that little air tight heater that came out from Montgomery Ward's? Is there any way we could use it? We don't have a chimney in the room.

DR.—We *could* put it up, and take out a window pane in a back window; just run the pipe through it and take care of the smoke in that way. I'll get that stove up at once.

(Exit Doctor)

MAGGIE—Please Mem, Erik say for me to ask you, how can he get the clothes dry? It is an awful time. Rain all day and rain all night. He

say it's no use to hang them out, they just gets wetter. He say he doesn't think he can do that work, and so *on-n*—Mem.

NURSE—All right, Maggie, we'll try to find a place to hang them in the building some place. I'm coming now, as soon as I get through here.

(Exit Maggie) . (Enter Doctor).

DR.—The men are putting up the stove now, and I think it will work very well this way. We are surely having the real rainy season all right. The mud is something terrible,—but still I don't think it is so bad as last year. It always means a great deal of sickness and there's certainly plenty of it now in the town.

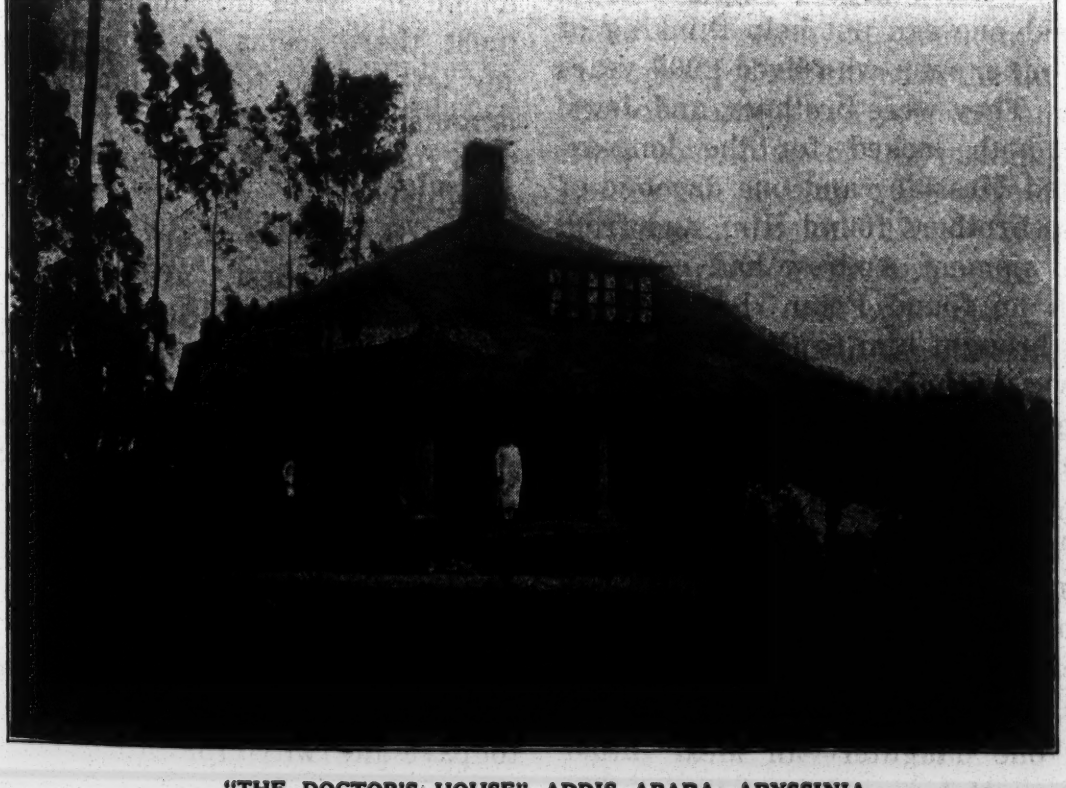
SCENE IV

Living room in Doctor's House, at evening time.

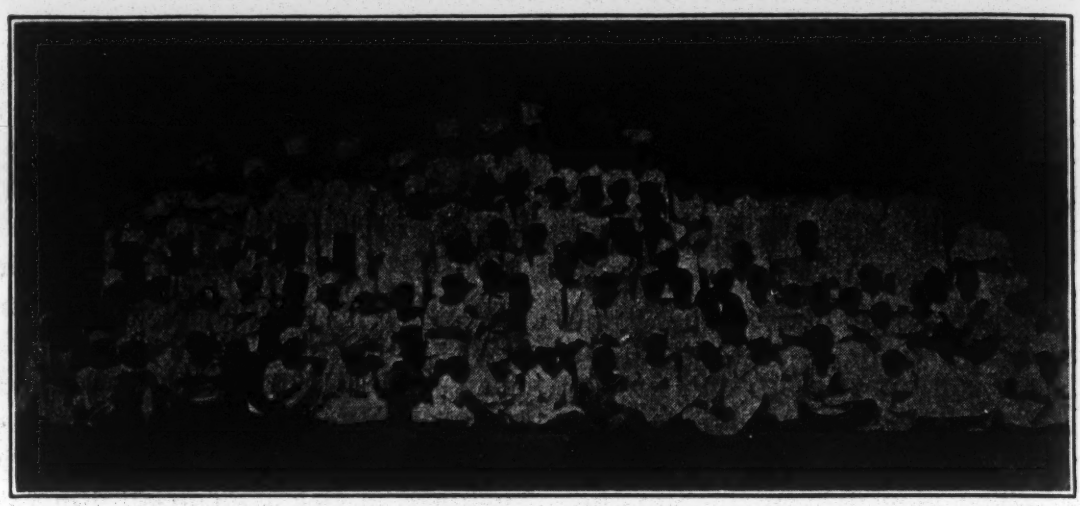
(Doctor, Nurse and Doctor's wife sitting in room).

DR.—I must say that was quick work. Those people all bathed and dressed in clean clothes, lying in clean and fairly comfortable beds. And how they appreciate it all. I am certainly glad we took them in. They are so sick,—so sick! I'm very much afraid one of the little children is going to die, but we can only do our best for him and pray that he will come through it all right. It is not the way I ever thought the hospital would be opened, but it seemed to be clearly our duty to take care of these helpless people.

Curtain



"THE DOCTOR'S HOUSE" ADDIS ABABA, ABYSSINIA.



A CHALLENGE TO PRAYER
Nagib Affendi Rifaat in the midst of his Sabbath School Class composed entirely of Moslem boys.

Andrew Brings Peter his Brother

By Rev. G. A. Sowash, D. D.

NOTE—A number of articles, sent by Mrs. Oyler in March for the Sudan Special, were found recently among Mrs. Moore's papers. The following is one taken from them; the others will be printed later.

IN attempting in a brief space to give the story of Nagib Effendi Rifaat one can not help thinking of two other men who lived 2000 years ago. They were brothers, and Jews, and both looked for the long-expected Messiah; and one day one of these brothers found Him, and from that moment Andrew had no peace until he found Peter, his brother, and brought him to Christ. And so it was with Nagib, he was brought to his Master by his brother Hafiz. The story is a long one, but I shall try to tell it as briefly as possible.

There lived in Cairo, Egypt, some years ago, a prosperous Moslem whose name was Rifaat. He was the owner of houses and land in the city and near it. He had three sons and one daughter—an ideal father for a Mohammedan father. The children grew up as good Moslems.

During the earlier years of the family history they seem to have been quite happy, but bad investments brought about more straitened circumstances, and then the father died, soon to be followed by the daughter. After this double bereavement there seems to have been no joy left in life for the mother who languished for about a year, and then followed after her husband and daughter.

The three boys were left alone. Hafiz, the eldest, after finishing school went to the Sudan, and the remaining two continued in school. Before leaving Egypt, Hafiz married a Syrian Roman Catholic, thinking to convert her easily to the faith of Islam, but she was not so easily converted, and when she would not yield to his arguments he began to abuse her Book and her religion.

It was her patient, quiet spirit in bearing this abuse which first began to pave the way for a marvelous change in the life of Hafiz. He was a thinking man, and he began to

reason with himself after this manner; "Now, if my wife spoke of my religion as I have spoken of hers, and if she had torn my holy Koran from my hands and had thrown it with all her power on the floor, and stamped and spat upon it, as I have done with hers, I would have killed her, and I would have been justified by my religion in doing so."

At length he came to the conclusion that a religion that could make its believers bear patiently such defaming and reviling and cursing was well worth his study, and he began to read the Bible. He read understandingly, and soon believingly, and in course of time he was baptized and became a new man in Jesus Christ. At the time of his baptism he laid aside his Mohammedan name, and chose the name of "Timothy."

From the moment of his conversion he began to plan and pray and work for the conversion of his two brothers. His first approaches were met with defiance and disdain, but he remembered his own early experience and he met all rebuffs with kindness and thoughtfulness, in the spirit of meekness and gentleness, and in continual prayer for these brothers.

The financial affairs of the brothers had not prospered, but what was that to the terrible disgrace which had befallen them and their family name because the eldest brother and head of the family had become a "dog of a Christian?" We from western lands can not possibly understand what it means to a high class Mohammedan family to have one of its members apostatize, and when that member happens to be the future head of the house the disgrace is complete and irredeemable. Far better for him had he perished in chains in a prison dungeon. Far better to have been hanged, or to have died a thousand times, even by his own hand; for in spite of all these if he continued a follower of the prophet he would not eternally disgrace his people and his race, and he would still reach "Genna," the everlasting abode of the faithful in the celestial world. But to turn his back upon Mohammed is infamy beyond description in this life, and hell-fire for ever and ever, such as is reserved for Jew, Christian, and apostate.

Reader, with this back-ground put yourself in the place of any respectable Mohammedan and you will understand what it means to deny the faith of Islam.

Young man, young woman, you who live in comfortable homes, with your hosts of friends and loved ones, would you face such a trial for *your faith?* If you will, then you will enter into fellowship with the Lonely Man of Galilee, and you will understand something of the meaning of His Words as they were uttered by the prophet Isaiah, "I have trodden the wine-press alone, and of the people there was none with me." You will also understand the meaning of His Word to His followers of all ages, "I will never leave you, nor forsake you."

Hafiz bore bravely and patiently the abuse of his brothers, and continued to deprive himself in order to send half of his salary each month, and sometimes more, to his brothers. This self-sacrifice, together with frequent letters full of love for them, and without a word of resentment, at length somewhat softened his

brothers. In the course of time Nagib, the second brother, came to live with Timothy, who had now become the chief translator of the IX Sudanese batallion. Nagib remained more or less bitter against his brother, and refused to think of the Christian life. He resolved to return to Cairo, but the continual goodness of his brother finally overcame him and he began to think of the teaching of his brother concerning life and death and eternity. Timothy was transferred with his batallion to Omdurman, and Nagib came with him. He began to read the New Testament, and to attend church, and to listen to the appeals of the Gospel.

At last the prayers of his devoted brother prevailed, and one evening Nagib came with his brother to the missionary. The three joined in prayer for the soul of Nagib, and he was won for the Master. No happier man ever sat down to his first communion than Nagib. The next happiest man in the audience that day was Timothy. The two brothers were now united in sympathy as they never had been before, but their younger brother was out of Christ, and they began to supplicate the Throne of Grace for his conversion. Kamel is still without, but not far, from the Kingdom.

Before Nagib became a member of the church he was made a teacher in our Omdurman school, and now Kamel is also a teacher, and no more diligent and faithful teachers than these two have ever been in our schools. Nagib's whole soul is alive to win others for Christ.

Before Timothy returned to Cairo he had gathered twenty or thirty boys, largely off the street, into a Sabbath School, and taught them lessons from the Bible. Nagib has now taken this class and developed it into a class of seventy-five or more, all Moslems. They form the most attentive class I have every known. The youngest boy, Kamel is a regular attendant in this class, and he sits in the midst of the black boys, a humble learner at the feet of his brother.

I have never known any Egyptian to take so great interest in the welfare of the Sudanese as that shown by these three brothers. Timothy was the first Egyptian in government service to manifest any real interest in the spiritual welfare of the poor Sudanese. He gathered the boys off the streets and formed them into into football teams in order that he might preach Christ to them. Nagib, the second boy, seems happiest when working and praying for the Sudanese. He probably spends more time in preparation for his Sabbath School lesson than all the other teachers put together, and the results are abundantly manifest. And now Kamel says that he wants to work for the Sudanese. Let us pray for Kamel that he may soon say with Thomas of old, "My Lord and my God." May these three, Timothy, Nagib and Kamel be forerunners of many who shall be the fulfillment of the prophecy of the Psalmist, "PRINCES SHALL COME OUT OF EGYPT; ETHIOPIA SHALL HASTE TO STRETCH OUT HER HANDS UNTO GOD."

Foreign Correspondence

MISSIONARIES BIRTHDAYS

The women of the United Presbyterian Church send Birthday greetings to our January Missionaries.

January 5 Miss Mary Frances Lincoln.
January 7 Miss Kate E. Spencer.
January 11 Miss Margaret L. Murdoch
January 11 Miss Zarra S. Hoon.
January 14 Miss Ruth A. Warnock.
January 15 Miss Dora E. Giffin.
January 16 Miss Ida B. Whiteside.
January 23 Miss Georgia E. Wengert
January 24 Miss Minnehaha Finney.
January 28 Miss Lillian A. McConnell
Januray 28 Miss Frances Turk.
January 30 Miss Mary K. Coventry.
January 31 Miss Evva P. Hartig.

INDIA

Miss Jean Morrison, Editor, Abbottabad, India

SIALKOT CONVENTION

By Mrs. J. A. McConnelee

The Sialkot Convention for 1925, to which we have looked forward for weeks, and which has been a subject of special prayer for months, is now a matter of history.

As in former years the crowd came from far and near, from South India and from the Northwest Frontier, from the far East and from the West sea coast. The names of 1400 are in the books, but we know that many who attended did not take the trouble to register their names.

The meetings were held as usual under the big, circular tent top which reminded one of a huge inverted morning glory. It was most inspiring to see this big tent full and overflowing with a quiet, orderly crowd, earnestly listening to great truths spoken by God's messengers. There can not but be great blessing and fruit from this truth.

At night the big tent served as a sleeping place for hundreds of men who came from the villages. One night a sudden and furious sand storm blew up, and though many rushed at once to untie the tent ropes, and to quickly wrap it about its great pole, they could not keep pace with the storm which caught the tent and tore it considerably. A movement is on foot to replace this old, much worn tent, with a permanent hall. Eight of the missionaries pledged themselves to try to raise Rs. 1000 each before next spring towards this. Who would like to help raise this money? Any contributions may be sent to Mr. Latimer, 24 Front Street, Philadelphia. They should be marked plainly "For Sialkot Convention Pavilion, % Rev. D. R. Gordon, D. D., Convention Treasurer, Gurdaspur, India."

It is an interesting undertaking to feed the Convention. There are two kitchens, one, where only Indian food is prepared, and which is under the careful superintendence of a most faithful and consecrated Indian coworker. The other kitchen is managed by a Committee of missionaries and both Indian and European food is served from it.

All food is served Cafateria style. One soup spoon of sugar in a tiny holder is sold for one cent, about three tablespoonful of milk in a little jug is sold for the same price. Milk can also be bought by the glass. In this way 619 quarts were sold. There are two dining rooms and Indians and Europeans mingled in both; many Europeans taking Indian food and Indians taking European food, and some taking both kinds. Neither kitchen could keep exact tally on how many were served. All that we could do was to estimate by the amount of food consumed at one meal that more would be needed at the next. The head cook in the European kitchen is a Christian and he has a great interest in the kitchen as a means of blessing to those attending the Con-

vention and does his best to keep all happy. His own face always beams as he serves out the food. He was surely guided as to the amount of food to prepare for there was seldom much left over but always plenty for all. When spoken to of any dish being specially well prepared or tasty his reply always was—"the Lord helped" or "Why not, it was done for the Lord!" If a fear was expressed that the food might not be sufficient for the crowd, his answer would be as he took another measure of breakfast food, "The Lord have mercy." He had a large part in the success of the Convention.

Some may be interested in a few Convention figures. In the European kitchen 718 lbs. of beef were used and about 30 shin bones for soup. About 160 lbs. of rice were cooked, 80 lbs. of butter were sold in little pats at one cent a pat and 18 lbs. of tea and 3 lbs. of coffee were used. Tea sold for one cent a cup and coffee for two cents . 3129 buns were sold at two cents each and 1290 loaves of bread at one-half a cent and one cent a slice. Besides this loaf bread the Indian kitchen sold 600, 700, 800, 1000, and once 1500 thick cakes of Indian bread at each meal, twice a day.

The Convention proper lasted eight days, but there was a pre-conference of one day for prayer and these amounts are figures from start to finish. For those who do not eat beef a menu of eggs, vegetables and fruit was prepared.

If asked, I believe that all who served in any way would say that it had been a blessing and a great privilege to help entertain the Convention.

NEWS ITEMS

The Mission has heard with great joy that Dr. J. P. Simpson will be returning to us in December of this year. A warm welcome awaits her and a full program of work.

The new party for 1925 has arrived—all are well and happy and are resting up for annual meeting. It is much better to arrive a fortnight before the meeting than to come straight into the midst of it from the ship.

In November Rev. Hugh Milne and Miss Harriet Jongewaard were married at the residence of Dr. Bert Jongewaard in Taxila, India. Dr. Bert is Miss Harriet's brother. We extend all good wishes.

Miss Edna Ward has made a good recovery from her attack of diptheria and will soon be engaged in her ordinary duties.

A wee, seven-weeks old baby was taken ill. The old grandmother insisted that tetanus was beginning, and the child's gums were torn in the orthodox way. The mother tried hard to prevent this treatment, but without success, so she insisted upon bringing the child to the hospital, and it arrived with a temperature of 105 degrees. By the mercy of God we were able to cure the small patient, and its parents were so impressed that the mother asked if she might go to the "women's school" to learn more about Jesus, the Great Physician. She and baby are there now, the latter just recovering from successful vaccination.

ACROSS THE BORDER

A Mullah, a Mohammedan religious teacher, has been baptized! A miracle has been performed! It all began years ago. The turmoil of war was shaking Europe, but it did not reach to a far away valley, hidden in the fastnesses of the hills of Afghanistan. There lived the Mullah and his little girl wife with her beautiful dark eyes and sweet disposition. Day by day he would pore over the Koran, in its difficult Arabic character; and little by little, in the meditation, new thoughts came. That One named the Word of God, the Spirit from God, how highly He was spoken of, how greatly He was praised! What miracles He had

done! Could it be that after all He was greater than Mohammed? Untouched by sin? Why, that was more than Mohammed was! He had to ask the pardon of God forty times a day! And so the Holy Spirit began the work, and not only doubt, but desire was born in his heart. There came a day when He drew very near to him; and at the throne of grace the intercessors were pleading for him, the unknown, needy Afghan. He bent weeping over the newly made grave of his little first born son, and a wave of great longing swept over him to know that All powerful One, as he cried out, "Oh, if only Jesus were here now; He could even make my child live again."

Then came the war; the Mullah joined the forces and did his bit. Far away, on a hot summer's night, came a dream and he heard a voice saying to him, "Arise and go, why are you fighting here, while your son is dying at home?" He arose, and caring nothing for the risk of travelling at night, and alone, made for home. The men shouted to him, warning him of the danger of carrying his rifle on those lonely paths in the darkness, but he answered, "What care I for danger or loss of rifle while my child is dying!" He arrived to find the boy, his second son, a beautiful, fair child, lying dead in the house.

The months passed and then the wee daughter fell ill. The Mullah procured a goat. He would sacrifice it for sake of the child and feed the villagers. It might be that she would be saved. But as he was cutting its throat, the shadow of death fell upon the little girl; and he flung down his knife and dashed away to the hills alone. The sun beat down fiercely on his head, but it was nothing to the fire of despair burning in his heart.

(Oh, Thou inescapable Jesus, we flee Thee, and yet Thou dost pursue)

Later, circumstances, (a murder of course) necessitated the flitting of the family, and they settled down in a far away city. Again trouble came. The third son lay dying. The poor, broken hearted father could not look on his suffering, but he just lifted a corner of the sheet as he lay in the grave, and gazed down at the little white face, before the earth swallowed him up; and again the battle waged for a soul, as yet in the darkness of ignorance. For three days, unseeing, he went about recognizing no one, and carrying a burden too heavy to be borne.

It was just at this time that some felt the burden of Afghanistan and its need, pressing even more heavily upon them, and then it was that they bound themselves together in a circle of prayer to plead and pray even more intensely for the unknown souls "Over the Border."

In his great stress and need he went to a city where the Gospel is being preached and alone in a garden there, again a message came to him, a voice spoke, "Weep not, more sons will be born to you; accept Christ and you will find great blessing." He looked up through his tears, but he was alone; there was no one there. Then began the search for Christ. Time after time he came to this city, spending a great deal of money seeking, seeking. He knew not how to set about it. He could not ask of Mohammedans, and he knew no Christians. Then he heard of the Mission Hospital, and so, inventing an illness, he went there, taking eggs and other gifts, seeking, seeking. At first he was suspected of being a spy; others thought he came for money; but nothing could turn him from the quest.

He, who is good to those who seek, was watching over him. The Gospels of Luke and John were put into his hands, and then—"To those who find? Ah this, nor tongue nor pen can show." The Mullah says—"By my great sorrow and need, I was driven to Christ; and then His love claimed me, and I had to leave all and follow Him." It meant complete

severance from all the past—friends, relations and country. No follower of Jesus could be tolerated in Afghanistan. It meant coming and taking up life among foreigners, Indian and English, with their strange ways and difficult tongues. But the choice was made. He brought his wife and a few belongings; a lamp, a pot and a pan , a little bedding—just a bundle or two; most things had to be left behind.

Those were anxious days for us and days of much prayer. Then, one afternoon, they came. Yes, he really meant it. He knew it had to be all or nothing. There could be no thought of going back to the darkness and dreary emptiness of the old life. One Sabbath in the quietness and solemnity of an Indian church he stood up and confessed his faith in Jesus Christ, the Son of God, as his Saviour, and his intention to follow Him only, handing over his Koran in token of the renunciation of all else.

We who work among Moslems, know only too well the sequel—abuse, threatening, stones. Had he not by apostatizing forfeited all right, not only to civility and friendship, but to the very claims of humanity, and even the very right to live? But, "the love of Jesus—what it is—none but His loved ones know." Some time we will send you a translation of some of the hymns and poems he has written showing forth the fevor and devotion of his heart.

GURDASPUR

By Mrs. David R. Gordon

Thirty years in India! Yes, it has been thirty years since I came out to our India Misson field. It hardly seems possible, the time has passed so quickly; yet when I take time and think back on all that has happened I begin to wonder how thirty years could contain it all.

There have been both joy and sorrow and things have worked together for good. When I realize that we have served thirty years I can not but know that the greater part of my life and work are done. The years have wrought many changes in the Indian church, in the people and in myself. You couldn't have convinced me thirty years ago that I would ever learn to love India and her people as I do now; that I would ever come to the place where I would feel more at home here than in the dear old U. S. A.; that I would ever feel that I had more friends in India than at home. To be sure they are of a different color and nationality but after living so long among them, one forgets color and race. Sometimes I feel that when the time comes to retire I would rather stay out here than go home to America.

Thirty years ago the thought of dying and being buried in crude Indian fashion was unbearable; now to be laid away in the little Christian grave yard here in Gurdaspur among the dear people with whom and for whom we have labored, and beside the two wee graves of our own dear little ones gone on before, is not a sad thought. The manner of burial that one time seemed so crude, now seems a simple and sensible form of burial. In these ways and may other ways I have changed and see things from quite a different view point.

The work has changed too. Thirty years ago our work here in Gurdaspur district was in an unorganized state. In all these 400 square miles we had only two organized congregations, one here in Gurdaspur and the other in Dianagar. Now we have nine organized centers. Then there was barely a thousand Christians in this territory, now there are 4500 Christians to be trained and taught and cared for.

THIRTY YEARS IN INDIA 1895—1925
Left to right—Grace Williamson Gordon, Fannie C. Martin, Alma Collins McConnelee, Jean Morrison.

The Schools too have changed. Thirty years ago there were ten, now there are twenty-three with 1600 pupils. We opened a Primary school with 11 pupils, it has now grown to a High School with 500 enrolled.

There have been other changes. Little ones born after we came to the field are grown up and are occupying important and useful positions in life. Many of them are pastors and teachers and head masters and nurses and doctors, and last but not least they have established many Christian homes where children are being educated and trained for usefulness. Is it any wonder that sometimes we feel old, seeing so many of our spiritual children grown to manhood and womanhood? For long I have been called "Mamma Ji" on every side but it is rather a shock in these days to hear myself called "Mai Ji" meaning "honorable old lady."

It makes me sad to realize that thirty years of service are gone. Would that it were just beginning. If we could start anew with all our gathered experience, we can not but feel that the work would be more effective and the results more far-reaching.

God has been good to use such weak instruments to His glory.

EGYPT

Minnehaha Finney, Editor. Tanta, Egypt.

"AT HOME" IN ALEXANDRIA

By Mrs. R. W. Caldwell

We have just returned to Egypt after a furlough in America. How fine America is! The green fields the woods, the pure bracing air, the singing birds, the quiet open spaces, the clean streets in towns and cities, the comfortable homes, and the loving friends! How we did enjoy them all. Then, too, we enjoyed the privilege of fellowship with the earnest Christian people of the church and the inspirational and encouraging meetings and conferences which help so much to build up and strengthen our spiritual lives that we may return with courage and zeal for the work out here.

We had a most pleasant three weeks, voyage on the sea, stopping to unload passengers and freight at the Azores, Lisbon and Marseilles. The bulk of the freight seemed to be automobiles of the finest American make. In Lisbon they took off fifty Buicks besides some Packard, Essex and Cleveland Six cars. At Marseilles the boat was filled to the limit of accommodations with passengers for Egypt and Syria, and the space which had been occupied by the autos was taken by French troops which were being sent out to Syria. The next stop was Alexandria where we disembarked and felt we were getting back home.

It is good to meet our friends here again,—our missionary friends, our Egyptian friends, and acquaintances among various nationalities. Mr. Caldwell returns to his former work as General Treasurer of the Mission and we are to live in one of the apartments in the big Mission building in the heart of this city of five hundred thousand. We are so pleased to have the little boarding school for missionaries children at Schutz. School had opened two weeks before we arrived so the little girls entered at once and are delighted with everything. It will be fine if they can finish their High School work here.

We notice many new buildings about the city, roads and streets are being improved, many new Government schools for both boys and girls are being opened; yet the people in the street seem unhappy, there are so many who are idle, and so many who are miserably poor.

We are glad to find the Mission prospering and moving on. Some of the schools have more pupils than ever before, the teachers seem very much interested in the work, the attendance at religious meetings is encouraging, Karmous is asking to be organized as a regular congregation, and the Bible women find the homes open to them.

We are expecting great help and revival from two conferences to be held here soon. One is for Sabbath School teachers especially, to be followed by a Sabbath School Rally; the other is for all Christian workers, with evening meetings for the gathering in of the community.

We are indeed glad to be back again to join in winning Egypt for Christ.

"AT HOME" IN MANSOURA

By Mrs. R. T. McLaughlin

Back in Egypt again after a most refreshing and enjoyable furlough! But much as we enjoyed the year at home, we are glad to be back with the friends and the work out here. We have been again impressed with the great numbers who do not know our Master—at least have not a saving knowledge of Him.

The past week we have been holding meetings in Damietta, where an evangelist has been at work for eight years. The Protestants are few and scattered although there is a good following who always attend the meetings. During this week, we

have had an average attendance of about 75 men and women—Christians, Copts and followers of the prophet. Last night, one of our faithful attenders, who has not missed a service, said he counted the Mohammedans as they came in and that there were 15 present. We were much pleased that so many of them had come to hear the message the Lord sent them on the lips of Mr. Work—"What shall I do then with Jesus." The night before Mr. McLaughlin's text had been "Ye must be born again," and there were Moslems present that evening also, although we do not know how many. The Word has been listened to with interest and sympathy and a great many have come regularly night after night.

The evangelist who was here, has resigned, but a new one began work the first of November. He came to meet the people and see the possibilities and may have a brief introduction to them. We hope and pray that he may be spirit-filled and faithful for it seems to us that there are many here longing for a better life.

We called yesterday on the postmaster's wife. The family has been in Damietta only six months and she does not as yet know many people. She was pleased to have us come and to find out that the meeting place was only a block from their own house. She told us time and again that she did not know what they would do without the American schools for their girls. The girls of their relationship have all been educated either in Ezebeziah Girls school in Cario or the College and one is teaching in the College now and turning what would be her entire salary over to the Orphanage. You see they are well-to-do people who feel it beneath them to accept pay and yet are willing to serve their people. It is a splendid spirit. When we told her of the Mary Clokey Porter school being built in Tanta, she said (thinking of her two daughters still at home), "That is better; Tanta is nearer than Cairo and we have relatives there also. What would we do without the American schools for our girls? There they are protected and there they receive the best training."

We had expected to leave this morning but our evangelist could not come until today and so we have delayed until after the meeting this evening and then we will start on our journey by moonlight. We will be going up river against the current and so the men will tie a rope to our boat and draw us along as they walk on the shore. It is a common means of locomotion out here. Do you know that from here to Mansoura on the river is about three day's journey and we are constantly within sight of one, two or three villages and there is not now an evangelist or school in any one of them. Until recently, we did have an evangelist in one—Sherbine—and we had hoped to reach here by Sabbath, so as to meet with our Christians, but fear we cannot because of this delay.

How we wish we could stop at every village as we go back and give them at least one message, but the men have a meeting of the Delta School Committee on next Wednesday and must hurry.

Mr. McLaughlin and I have especially enjoyed this trip as it has been our first experience in doing evangelistic work from the boat.

SUDAN

Mrs. D. S. Oyler, Editor.

AS THEY COME AND AS THEY GO

By Miss E. E. Grove.

As who come? and as who go? Since the subject has been assigned to me, and my work has been, and is, with school girls, I take it I am to write of the girls as they come to us and as they go from us after a time in school; and the variety of these is as great as the number of girls we have had in our school since the beginning, and whom we have touched by means of teaching and personal influence for a longer or shorter time—and that number has reached the thousand mark. I mean to say that no two girls are alike, and should I attempt to tell you what they are all like when they come I should have an impossible task upon my hands. I can then only tell you of some of the outstanding characters among them.

I might in the beginning say that they in one particular are all very much alike when they come to us; from the smallest to the largest, from the most intelligent to the most ignorant, their knowledge of God, His Son, the Bible, the Way of Life is woefully lacking. Moslem and Copt, Catholic and Jew, Greek Orthodox and Protestant Christian, the more is the shame—but dare you and I cast a stone?—know disastrously little of the real things of life.

GRADUATING CLASS GIRLS' BOARDING SCHOOL
KHARTOUM, SUDAN.

In age they vary from two to fourteen or fifteen years of age when they come to us, and we have accepted them older though there is

little use, and it is not done except in cases of special need. And only in cases of special need do we accept the tiniest, though there is an advantage. In nationality we have Sudanese, Egyptians, Syrians, Abyssinians, Armenians, Greeks, and the mixture of all kinds such as Greek and Num Yum, Greek and Sudanese, Egyptians, and Sudanese Abyssinian, etc., with the necessary variety of features and color which you might expect in such a mixture.

They come from the homes of the poorest where little is to be found in the home, if we might call it such, but a native bed or two, perhaps a stool or two, and some of the crudest dishes and cooking utensils; and they come from the homes of the wealthiest to be found here. They come dressed only in a rahat, a long fringe of leather tied around the waistline, with perhaps a dirty, smelly tobe wrapped around them; and they come dressed in silks, satins and velvets, with an unnecessary amount of gold and silver ornaments. They come with heads that look as though they had not been touched with a comb or brush for years; with heads full of vermin, and so dirty, that one wonders if soap and water can possible clean them; and they come with heads clean and tidy. Can't you see them come? They come without shoes; and they come with shoes two or tree sizes too large; they come with them too small; they come with sandals (most sensible); and they come hobbling in with French heels two or three inches high. Again I say, can't you see them come?

Various also are the purposes which bring them here; some are orphans, or practically so, and have no other place to go. Some are brought or sent to get them out of the way at home, and that they may learn to obey. Some parents want their girls to have some training that they may be able to marry them to an Effendi, and get a larger dowry for them. And some few come, perhaps for the sake of education itself; but I fear that this number is all too small, though it is becoming larger as the time goes on. But at any rate they come and their need (and the need of one and all is much the same), no matter where they come from and for what purpose they come, since all lack the knowledge of the Way of Life, is our OPPORTUNITY.

The last one to come is a little Abyssinian girlie not quite two years old. Yes, just a baby, but a dear, sweet, little tot hungry for love, and bright as can be and though she talks but little she understands practically all that is said to her, and she tries to be obedient although some times it is hard not to have her own way, especially when sleepy time comes. Why do we have one so young? The mother went off and married another man; the father is a working man and can not take care of her, her mother's people would take her, but the father is not willing for that, and so she was brought to us. Poor, little thing! She has just *come*; her *going* is somewhere in the future, and the kind of a girl she will be when she goes depends upon our faithfulness here, and your faithfulness in upholding us in your prayers. How shall it be? You must help us answer that.

Hyat, another girl, was brought to us by the government—a little orphan, no home, no one to claim her. Her father may be living: if so, he does not want her. Poor, little Hyat! How will she go from us?

Mataxsiyah was brought to us as a tiny girl by her father, a Greek, who was well able to care for her, and provide for her; but he had married another woman and this wife would not let him keep his little girl, of whom he was very fond. She has so influenced him that he even refuses to see the little girl now. One day, when in Khartoum, she saw him on the street and ran up to him, expecting a father's love, and was told to "go away" in no fatherly tones. Her

father's brother came one day to see her and to bring her some things. He showed real affection for her, and he told me that he and his brother would gladly have cared for her, but that her father refused, and that he would be very angry if he learned about the visit. He told me that Mataxsiyah's mother was a Num Yum, of the cannibal tribe. She is developing into a quiet, sweet, little girl. And how will she go? It is my hope and prayer that she may develop into a well-poised, loveable Christian girl on fire for her Master, and may some day go from us, back to her mother's people to tell them of Christ, and His dying love. I wonder if many of you will not unite your prayers with ours, to this end.

And now *as they go*. Would that I might say that they had gone out good, Christian, God-fearing girls; realizing what their Master had done for them; fired with the spirit of service; gone out to work and pray for the redemption of their people and the uplift of the Sudan; gone out to give their lives, if need be, for Him. How happy we should be if such were the case, but alas! all too many leave us when yet quite young, just at the time when most promising. Many, many of them have been with us while there father was stationed here in government work, and when he was transferred they were taken out, and our opportunity for helping them was thus hastily gone.

Many others were taken out after two or three years with us because they had "grown up," that is at about the age of ten or twelve they had become too large to be seen on the street by men, and must be shut up at home until married; and they were gone when their minds had only begun to open a bit. Others were taken out to help with house work, or help care for a new born babe.

After a year or two, or perhaps even as short a time as a few months in school, some reached the marriageable age, some man was found, suitable or unsuitable (more often the latter) and were taken out and married. Some six or seven of our Moslem girls had come to love their Saviour, and had expressed a desire of becoming Christians, when they were taken out and forced to marry Moslems to remove them from Christian influence, and to get their minds off the question of religion.

Last year one Moslem girl was taken from us after only a short stay because she was expected to study for, and recite in, the Bible class, and so she went from us refusing to accept the only way of coming into the Light. Another Moslem girl, who had come to believe in our Christ, and was in many ways a changed girl, was taken from us and sent to another school because we prayed too much in this school—that is, too much to suit her father. I wonder, had we prayed yet more, might the Lord have allowed us to keep her longer?

We are expecting two of our girls to go into Bible Women's Work this coming year. They are the first to take up this form of service, and we hope there may be many more. Some have gone from us as Christian girls into homes of their own, and while these homes are not all that we would wish for them, yet in many ways they are as fruitful trees in the midst of a barren waste.

Of the thousand or more girls we have had in our school only seventeen have stayed with us long enough to graduate, and most of them are letting their lights shine as teachers in our school. Not all of them are Christians, and for these we ask your prayers that they may be drawn to Him. Pray also for those who are Christians, that they may be more consecrated to His service, and that they may let their lights shine brighter and brighter, so that the girls who come under their teaching, day by day, may come to know the Lord, and accept Him as their Saviour.

Editorial

MRS. JOHN P. WHITE, Editor, 657 South Detroit St., Xenia, Ohio.

SUPER-POWER FOR SUPER-SERVICE

It was just a little advertisement. It came to my desk along with dozens of other pieces of mail. It almost found its way into the waste basket without being opened. But a better impulse prevailed and I tore off the cover. A striking phrase caught my eye—"Super-Power for Super-Service."

I need not tell you what it was about; you have guessed that already. This statement was made in the little pamphlet: "We are on the threshold of the power age—an age the like of which the world has nowhere witnessed to date."

As I pondered over the phrase in bold letters—"Super-Power for Super-Service," I thought, what a good motto that would be for the Church of Christ!

The service, in itself—Is it ordinary? Is it commonplace? This service of evangelizing the world? No. It is Super-Service in every sense of the word. The greatest and most abiding work in the world is making Christ known.

The manner of doing it—Is that ordinary? Is our service on a dead low level? Is it void of deep interest? Does it lack enthusiasm? Does it lack results? The church needs not ordinary service but super-service.

And the power—Is it ordinary? Is it human? By no means. No so-called church work is of any abiding value if done in human strength.

If we think about our task, quietly, soberly, we all agree that all we do for the church is but a means to the great end of carrying out Christ's plan for the world.

Jesus said: "Tarry, * * * until ye be endued with power." "Ye shall receive power when the Holy Spirit is come upon you." When the early disciples were filled with power, they became wonderful witnesses for Christ and there were added unto the church daily those that were being saved."

If all Christians, at the beginning of this New Year, would tarry until the power for service was received, might it not be said of the Church as of the commerical world: "We are on the threshold of the power age."

Let us all work and pray this year for "Super-Power for Super-Service."

* * * * *

NEWS ITEMS

We want to share with our readers some of the good news, which we are receiving from local and Presbyterial societies.

The Women's Missionary Society of the Second United Presbyterian Church of Buffalo, N. Y. reprinted from the June, 1925 issue of *The Women's Missionary Magazine*, "America's Need of Religious Education in the Home," by Miss Anna Milligan. One thousand copies were distributed among the homes of the four United Presbyterian churches of Buffalo.

From Arkansas Valley Presbyterial has come a newsy Bulletin called *The Intelligencer*. The opening paragraph contains this challenge: "The Missionary Society should be one of the important organizations in any church and all women of the church should be members. It is a very small thing for us to give one afternoon a month to the study of missions, when our missionaries devote their lives to the work. Most of us really make it a social afternoon, with no real sacrifice connected with

it. Should not the women be willing to enroll in a society that can do so much to help the cause of Christ?"

Special mention is made of the importance of the Junior work, the obligation resting upon the Women's Missionary Society to train these children for the church. The following fitting quotation is used.

"Lord give the mothers of the world
More love to do their part;
That love which reaches not alone
The children made by birth their own
But every childish heart.
Wake in their souls true motherhood
Which aims at universal good!"

The various societies report, Thank-Offerings, special programs, packing Christmas boxes for different fields, making communion linen for the church at Khartoum and visits of missionaries. Mrs. J. W. Birnley, the Presbyterial President, is the editor.

The Wisconsin Eagle, is the name of the Quarterly published in the interests of the Missionary Societies of the United Presbyterian church of Wisconsin. It is well edited, beautifully printed, and full of news from the Women's, Young Women's and Junior societies of the Presbyterial.

The very first word in the paper is "Our Goal: Every woman a member of the Women's Missionary Society and a *Women's Missionary Magazine* in every home." Miss Mary Hutchison, the President is keeping the women of Wisconsin informed about the work of the Presbyterial and the Women's General Missionary Society.

Does any other Presbyterial issue a Bulletin? If so please send us a copy.

HARNESSED FOR SERVICE

A History of the Young People's Christian Union

By R. J. Miller, D. D. L. L. D.

To those who have been identified with the young people's work of the United Presbyterian Church, for many years, reading "*Harnessed for Service*" is like looking through an old album. There are the familiar names known to us in youth; there are the pictures; there are the great conventions, the great enthusiam the great missionary offerings, the great dedication of lives. If we belonged to the backward looking class we might exclaim over the "good old days."

We have only to read to the end to realize that the past years are but a foundation for a yet more glorious structure in the days to come. The immense crowds at the Columbus, Indianapolis and Omaha conventions have not been equalled, yet we have had Winona Lake and Silver Bay conventions and dozens of Presbyterial conventions and rallies under the new Secretary, Mrs. M. M. Shaw, that have actually touched more lives than the larger conventions.

Nothing in our churches, can equal in importance the work done for and with the children and young people. "The romance of living is working for the youth of our generation." Dr. Miller has given us a splendid history of the work done for the young people of the United Presbyterian Church.

The Editor of the *Women's Missionary Magazine* has always been tremendously interested in the work of the young people. In fact she was an "in-law" to the General Committee for five years. She remembers with great pleasure entertaining the General Committee at dinner in 1914. For weeks she planned the menu. She saved her fattest fowls and clearest jelly; she made her choicest pie and lightest cake, to put before the men who sat planning the program for the Los Angeles Convention.

To you who are older, we would commend *Harnessed for Service.* It will bring back happy memories; it will make you glad that you had a part in making this history. To the young, who are still in the Christian Union society, we would

commend the book for thoughtful perusal. You have received a rich heritage. You have an added responsibility in making the work of the Y. P. C. U. a vital factor in the lives of the Christian young people of today.

MISSIONS AND WORLD PROBLEMS

Published by The Inquiry, 129 East 52 St., New York City.

This little book is "different." Instead of being an ordinary treatise of a particular missionary problem, it is a Syllbabus of Questions, for use by Discussion Classes.

It deals with Missions and Race Problems, Missions and the Migration of Peoples; Missions, World Health and Social Reform; Missions and the Economic System of the Western World; Missions and World Peace; Missions and a World Outlook.

That these grave questions are before the Church none can deny. How to solve them is not clear. Facing the facts and a frank discussion are steps toward solution.

A study of Missions and World Problems, will be of great value to any group of Christians, who are eager to advance the cause of Christ in the world.

NEVER AGAIN

By Miss Margaret Applegarth

"Never Again" is a group of *Everyland* stories. Felix, the hero who hurried to join the army at the first call, though he was under age lay wounded. "He began to hate war. He thought war was going to be uniforms and marching—to music and drums and thrills and glory and—*fun*." Instead of which he found war to be cruel, and horrible. War was killing and crippling, and destroying life and property. "It doesn't settle anything" he would cry. "It's such a stupid, cruel useless way to try to settle anything."

Then Felix and his friends start a new idea and that is to teach boys and girls that there is a far finer way to show love for one's country than by fighting.

Everywhere they get men, women and children to solemnly pledge their high resolve "Never Again."

Other peace stories are bound in the same volume. Too long we have glorified war. Parents and teachers can render an invaluable service to the world by teaching children the horrors and evils of war and the glories of peace.

"IS THE KINGDOM AGE AT HAND?"

The book on prophecy recently published by Dr. E. M. Milligan, has brought many favorable comments to the author. Rev. Ralph G. McGill, of the Theological Seminary, Cario, Egypt, writes: "We are grateful for a copy of your timely and helpful book, "Is the Kingdom Age at Hand?" It gives fresh light to many points that were obscure and emphasizes those principles of interpretation which aid so greatly in understanding the prophecies of scriptures. We trust the book may have a wide reading." Miss Anna A. Milligan, of our Foreign Board, also writes: "I want to congratulate you on your book, "Is the Kingdom Age at Hand?" I must confess I have read a great many other books on this subject but I have never read a book before that I could follow through as I have yours. There are many things I have not understood for which you have certainly given a fine explanation, and I shall give careful thought to the same. The Scripture references you have quoted are all right, and you have not twisted them to suit your taste. I have been wishing everybody could read that book."

The above book is on sale for $2.25 a copy, postpaid at the United Presbyterian Board of Publication, 209 Ninth St., Pittsburgh, Pa.

Thank-Offering Department.

EDITED BY MRS. O. H. MILLIGAN.
Thank-Offering Secretary
905 Publication Building 9th St., Pittsburgh, Pa.

OUR THANK-OFFERING YEAR

"Another year has passed away
In silence gone forever;
Yet memory shall bid it stay
Its acts shall perish never!

Our prayers and praise this day we raise
To Him who all things giveth,
That by His side we may abide,
Where He forever liveth.

And has it passed away unblessed?
Have all its hours been wasted?
Not all, yet far too much in rest
The joys of God we tasted.

And does the lesson we received
Bid us to faint in sorrow?
Oh no! It bids us look and live,
And hope from faith to borrow.

And forward in the coming year,
We'll strive to win the blessing;
And though in darkness, never fear
The love of Christ possessing."

A VERY HAPPY NEW YEAR TO ALL

Our New Year

With the glad notes of praise and gratitude from the 1925 Thank-Offering ringing in our ears, we turn to greet the New Year with hearts all aglow with hopes of entering new doors of service for our blessed Lord through the Thank-Offering. God has marvelously blessed our offerings as they have been given to Him year by year.

The 1925 offering has been received, the books are closed and already we are in another Thank-Offering year. As you look back and recount your great blessings of the year what is your testimony?

Has He been mindful of your needs, your health, your strength, your family and friends? Did we realize that all our blessings came from our Father the giver, and express our gratitude to Him by our thank-offerings?

If we did not express our gratitude each day of the year was it because no blessing came into our lives or were we not able to recognize "all things" as blessings? Varied have been the experiences of each one. May all be able to testify that His presence was felt in the sunshine and in the shadow, in the easy places as well as the hard ones, in health and in sickness, in joy and in sorrow. As we review the year and recount the blessings the heart is filled with praise and thanksgiving. He has given us:

"Another year of progress, another year of praise,
Another year of proving His presence all the days;
Another year of service, of witness for His love;
Another year of training for the holier work above."

As we enter another year of service for Him may we rest upon Him for wisdom and strength. We do not work alone but with Him day by day. As we go through the year with Him we need have no fear for the difficulties or hindrances of the way. He will remove these as we come to them. When we have Him as our companion we know that each step we make will be a real advance, that day by day and month by month we will be accomplishing the task He has given us to do. May we experience each day of 1926 blessings that will call forth our gratitude to the giver of all our gifts and may our gratitude be expressed in daily Thank-Offerings. May His richest blessings be yours day by day during the whole year.

THANK-OFFERING SUPPLIES

All are for your use and we trust they will be helpful to you. The following ones can be of great service in the monthly program.

The Home Council—The Thank-Offering Box.
A Thank-Offering Service in Assiut.
Egyptian Givers.
Why I Give A Thank-Offering.
The First Thank-Offering at Ezel.
What Is A Thank-Offering?
Our Thanksgiving and Praise—Book Mark.
The Christian's Song of Thanksgiving.
Mrs. Morgan's Quarter.
History of the Thank-Offering.
A Daughter of Tyre.
Life Membership Fund.
Thank-Offering Questions for Monthly Program (10 in set).
Why Three Hindu Girls Give Thank-Offerings.
The Evolution of the Jug Habit.
Duties of a Thank-Offering Secretary.
Lost Thank-Offering Boxes.
At Life's Daily Crossing.
Our Thank-Offering.
Gratitude
Prayer Our Best Preparation.

FOR SOCIETIES

Thank-Offering Message of 1925.
Blanks for Annual Reports of Women's, Young Women's, and Junior Societies.
Blanks for Annual Presbyterial Thank-Offering Secretary's Report.

THE 1925 THANK-OFFERING CLOSED

Our 1925 Thank-Offering is completed. Throughout the denomination, north, south, east and west the societies planned a special program for the annual "Ingathering" of the offerings. God's Spirit was manifested in these meetings. The needs of the different fields and the conditions of the millions without Christ were portrayed.

When we think of God's gift, of the Son, the only begotten Son, we realized anew how little we have given to Him.

After the Thank-Offering was over many expressed the regret "O if I had only known the great need! I forgot all about the Thank-Offering service until this morning and I did not have much to give." People who use the Thank-Offering box during the year never forget the Ingathering. Their lives are full of "thank you."

What a blessing these little boxes are. First, they make us mindful of our daily gifts and the Giver. Second, we receive a blessing as we express our gratitude by our coin.

His blessings to us are daily, why should we only express our gratitude to Him once each year. If you do not have a box (reminder of the blessings) please send to 905 Publication Building Pittsburgh, Pa.

May our slogan be—Something for which to be thankful each day of 1926.

At this time in the year we welcome many new life members of the Women's General Missionary Society. That these names may be known by all our readers we are giving the space usually taken by the secretary. As these are received month by month they are published. This list is a continuation of the 1925 list.

Life Members

Correction

31. Mrs. Saria Murdock Hemphill, West Middletown, Pa. By her nieces and nephew Miss Elizabeth Donnell, Mrs. Anna D. Reifsnyder, Mr. William T. Donnell.

Beginning October 15, 1925
Ending November 15, 1925

40. Mrs. Joseph C. Dale, Buffalo, New York. By Women's Missionary Society of 2nd U. P. Church.
41. Mrs. J. W. Campbell, Buffalo, New

York. By Women's Missionary and Aid Society of Ontario Street United Presbyterian Church.

42. Mrs. Samuel Harkness, Central Falls, R. I. By Missionary Guild of First U. P. Church.
43. Mrs. Mary A. Kerr, Central Falls, R. I. By Missionary Guild of First U. P. Church.
44. Mrs. Seth F. Stewart, (In Memoriam). By daughter, Miss Anna R. Stewart.
45. Mrs. Edmond C. Moorman, Xenia, Ohio. By friends.
46. Mrs. Howard M. Brittain, Ezel, Ky. By a friend of First Church, Xenia, Ohio.
47. Mrs. Weir Cooper. Xenia, Ohio. By Dr. Ben McClellan.
48. Mrs. Harry A. Thompson, Columbus, Ohio.
49. Mrs. Wm. Graham, Columbus, Ohio. By Dr. and Mrs. L. A. Jackson.
50. Mrs. J. C. Graham, Columbus, Ohio. By a friend.
51. Mrs. J. L. Sharp, Columbus, Ohio. By a friend.
52. Mrs. L. D. Griffith, Columbus, Ohio. By a friend.
53. Miss Louie Connet, Columbus, Ohio. By a friend.
54. Mrs. Agnes Dawson, Pittsburgh, N. S., Pa. By Miss Emma Mabon.
55. Mrs. A. Boyd Scott, Inglewood, Calif. By Mrs. James R. Simpson.
56. Mrs. H. V. Eckert, Pittsburgh, N. S., Pa. By the Misses Lyle.
57. Mrs. N. E. Small, Pittsburgh, N. S., Pa. By Mr. Samuel Nesbit.
58. Mrs. James Campbell, Pittsburgh, N. S., Pa. By Mr. Samuel Nesbit.
59. Mrs. R. V. Thompson, Pittsburgh, N. S., Pa.
60. Mrs. John W. Curtis, Grinnell, Iowa. By a friend.
61. Mrs. Fannie Douthett, Kansas City, Mo. By a friend.
62. Mr. A. P. Glass, McKees Rocks, Pa. By his wife, Mrs. Sarah Donald Glass.
63. Rachel S. Cannell, Pittsburgh, Pa.
64. Mrs. J. M. Houston, New Wilmington, Pa. By her husband.
65. Mrs. J. B. Johnston, New Wilmington, Pa. By her husband.
66. Mrs. Eunice McElree Johnston, New Wilmington, Pa. By her daughter, Emily.
67. Mrs. Arthur W. Murdock, New York City, N. Y. By Mrs. R. F. Potter.
68. Mrs. Elizabeth Hill, New York City, N. Y. By Mrs. F. R. Potter.

Beginning November 15th, 1925
Ending December 15, 1925

69. Mrs. Amelia Thornburg, Winchester, Kansas, By her daughter, Myrnice Thornburg.
70. Josephine Walker, Akron, Ohio. By W. M. S. of First Akron.
71. Althea Montgomery, Mansfield, Ohio. By her sister.
72. Sara Moore, Boston, Mass. By friends.
73. Mrs. A. L. Buzzell, Boston, Mass. By friends.
74. C. Anna MacLeod, Boston, Mass. By friends.
75. Mrs. D. J. Matheson, Boston, Mass. By friends.
76. Mrs. D. J. MacDonald, Boston, Mass. By Mrs. Annie E. Stoddard.
77. Mrs. Annie C. MacKay, Boston, Mass. By Mrs. Annie E. Stoddard.
78. Mrs. Tabitha M. Cox, Kansas City, Kansas. By W. M. S. of Kansas City, Kansas.
79. Mrs. Anna J. Nelson, Kansas City, Kans. By her children and grandson.
80. Mrs. Elsie Watson, Philadelphia, Pa.
81. Mrs. Mary R. S. Robinson, Frankford, Philadelphia, Pa.
82. Mrs. Anna Sinclair, Philadelphia, Pa.
83. Margaret Joyce, Philadelphia, Pa.
84. Mrs. Samuel Brown, Philadelphia, Pa. By her husband and two daughters.
85. Margaret Cunningham, Philadelphia, Pa. By W. M. S. of Fairhill Church.
86. Mrs. Agnes Barclay, Philadelphia, Pa. By a friend.
87. Mrs. Mabel Renner, Philadelphia, Pa. By Mrs. C. W. Crowe.
88. Mrs. Mary J. Thomas, Philadelphia, Pa. By Mrs. Isabelle Tucker.
89. Mrs. Anna Donaldson, Philadelphia, Pa. By Mrs. Isabelle Tucker.
90. Mame Reid, Philadelphia, Pa. By Mrs. Isabelle Tucker.

91. Catherine Gray, Philadelphia, Pa. By Mrs. Isabelle Tucker.
92. Mrs. D. A. Morgan, Wheeling, W. Va. By a friend.
93. Mrs. David Bigger Best, Wheeling, W. Va.
94. Clara Kyle, Cedarville, Ohio. By Marguerite Kyle.
95. Martha E. McCormick, Pittsburgh, Pa.
96. Mrs. Anna Reifsnyder, Pittsburgh, Pa. By a friend.
97. Mrs. Sarah Fife, Pittsburgh, Pa. By her daughters.
98. Eleanor Gilfillan, Bridgeville, Pa. By her niece, Margaret Gilfillan.
99. Mrs. Clara Mercer, Pittsburgh, Pa. By the Executive Board of the W. M. S. of Mt. Lebanon U. P. Church.
100. Esther Lash, Pittsburgh, Pa. By friends in the King's Daughters of the Mt. Lebanon U. P. Church.
101. Mrs. Martha Heatley, Pittsburgh, Pa. By the Women of the Beechview U. P. Church.
102. Mrs. Harry McKallip, Leechburg, Pa. By her sister.
103. Miss Marie Stoher, Unity, Pa.
104. Miss Alberta Hildebrand, Unity, Pa.
105. Mrs. R. A. Campbell, Mt. Pleasant, Pa. By a friend.
106. Mr. D. Newton Greer, Braddock, Pa. By a friend.
107. Mrs. Frank Truxal, Swissvale, Pa. By a friend.
108. Mrs. Georgeanna Brinker Ewing, Latrobe, Pa. By her husband, David S. Ewing.
109. Mrs. N. F. Demmler, (In Memoriam). By her daughter, Mrs. George Bishop.
110. Mrs. Sarah Hosack Hicks, (In Memoriam). By her daughter, Mrs. R. M. Clugston.
111. Mrs. Lizzie Knox, Sterling, Kans. My her daughter, Mary M. Knox.
112. Mrs. D. E. McVey, Tuscon, Ariz. By friends, Sterling, Kans.
113. Mrs. Mary Ross, Sterling, Kans. By friends.
114. Mrs. Helen R. Hutchinson, Pittsburgh, Pa. By her aunt, Miss Emma White.
115. Rose Frazier, Pittsburgh, Pa. By Miss Sarah Anderson.
116. Mrs. Blanche Knisely, Pittsburgh, Pa. By a friend.
117. Mrs. Mary R. Hageman, Bellevue, Pa. By her son, Ralph.
118. Emma J. Hastings, Pittsburgh, Pa. By a friend.
119. Miss C. B. McFeatters, Springdale, Pa.
120. Mrs. A. G. Shaw, Aspinwall, Pa.
121. Mrs. Pearl Stamm, Sharpsburg, Pa. In memory of her mother, Mrs. Sarah Love.
122. Mrs. Mary E. Humphreys, Benkelman, Nebraska.
123. Lucille Pollock, Mercer, Pa. By her brother Mr. Leroy W. Pollock.
124. Mrs. S. A. Moyer, Sharon, Pa.
125. Mrs. G. H. Getty, New Wilmington, Pa.
126. Mrs. J. D. Love, Columbus, Ohio.
127. Mrs. J. O. Welch, Columbus, Ohio.
128. Mrs. C. H. Seegar, Columbus, Ohio. By her mother, Mrs. M. I. Sebring.
129. Mrs. Mary Benton, Savannah, Ohio. By her son, Joseph Benton.
130. Mrs. W. P. Martin, Mansfield, Ohio. By her daughters.
131. Margaret Finney, Mansfield, Ohio. By a friend.
132. Mrs. W. E. Shane, Mansfield, Ohio. By Mrs. Alpharetta Crouch.
133. Mrs. W. W. Crouch, Mansfield, Ohio. By Mrs. Alpharetta Crouch.
134. Mrs. Katherine Becker, Akron, Ohio. By 1st Akron W. M. S.
135. Mrs. Agnes Jane Edie, New Castle, Pa. By her daughter, Katherine Edie.
136. Mrs. T. L. May, New Castle, Pa. By 1st New Castle Ladies' Association.
137. Mrs. Elizabeth M. Davidson, New Castle, Pa.
138. Minnie Sterling, New Castle, Pa.
139. Mary Moore, New Castle, Pa.
140. Elizabeth Moore, New Castle, Pa.
141. Mrs. Mary E. Caldwell, New Castle, Pa.
142. Mrs. J. Clyde Gilfillan, New Castle, Pa.
143. Mrs. Nellie E. McNickle, New Castle, Pa.
144. Mrs. L. J. Hunter, Youngstown, Ohio. By her sister, Mrs. F. W. Doutt.

145. Mrs. D. C. MacGuire, Boston, Mass. By the Y. W. M. S. of 1st Church.
146. Mrs. Theodore J. Lorimor, Sterling, Kans. By her daughter, Ruth E. Lorimor.
147. Mrs. Cameron B. Reed, Cambridge, Mass. By friends in W. G. M. S.
148. Sarah Andrews, Chicopee, Mass. By her aunt, Mrs. Margaret Andrews.
149. Mrs. Harry Bruce, Wooster, Ohio. By Mrs. I. A. Yocum.
150. Margaret Kuhn, Wooster, Ohio. By Mrs. I. A. Yocum.
151. Stella McQuigg, Wooster, Ohio. By Mrs. I. A. Yocum.
152. Mrs. A. J. Pim, Wooster, Ohio. By Mrs. I. A. Yocum.
153. Mrs. Jessie Peckinpaugh, Wooster, Ohio. By Mrs. I. A. Yocum.
154. Mrs. R. H. Smith, Wooster, Ohio. By Mrs. I. A. Yocum.
155. Mabel Wilson, Wooster, Ohio. By Mrs. I. A. Yocum.
156. Mrs. L. A. Yocum, Wooster, Ohio. By Mrs. I. A. Yocum.
157. Mary Longhead, Philadelphia, Pa. By a friend.
158. Mrs. I. B. Hartrauft, Philadelphia, Pa. By a friend.
159. Mrs. Robert Heatherington, Philadelphia, Pa. By her sister.
160. Sara W. Gregg, Philadelphia, Pa.
161. Marie Krause, Philadelphia, Pa.
162. Josephine Patterson, Philadelphia, Pa.
163. Mrs. Joseph G. McAmblay, Philadelphia, Pa. By Mrs. William Graham.
164. Mrs. James Poole, (In Memoriam). By Miss Jennie H. Poole.
165. Mrs. Raymond L. Edie, Philadelphia, Pa. By Mrs. Joseph Groezinger.
166. Mrs. E. Cathcart, Philadelphia, Pa. By Mrs. Robert Killough.
167. Mrs. Robert N. Coleman, Philadelphia, Pa. By Mrs. Robert Killough.
168. Florence Getty, Chestnut Hill, Pa. By Miss Jennie Poole.
169. Florence Davidson, Addis Ababa, Abyssinia. By Y. W. M. S. Wallace Memorial, Washington, D. C.
170. Emily J. Deal, (In Memoriam). By her sisters, the Misses Deal.
171. Mrs. N. S. North, Wilkinsburg, Pa. By her daughter.
172. Mrs. Robert Woodside, Mt. Lebanon, Pa. By Mrs. J. S. Huey.
173. Mrs. Louise Scott Clarke, St. Petersburg, Florida. By her sister, Mrs. Harriett Boobyer.
174. Mrs. Charles W. Wise, Pittsburgh, Pa. By a friend.
175. Margaret P. Lowry, Wilkinsburg, Pa. By a friend.
176. Mrs. J. L. Heidish, Pittsburgh, Pa. By Mr. and Mrs. J. G. Heidish.
177. Mrs. Charles McKee, Swissvale, Pa.
178. Ida G. Donald, Wilkinsburg, Pa. In memory of her mother, Jane Verner Donald.
179. Frances Martin, Lahore, India. By Sarah S. and Iva B. Laing.
180. Gwyneath Porter, Taxila, India. By Sarah S. and Iva. B. Laing.
181. Mrs. Mary C. Gribben, Wilkinsburg, Pa. By a friend.
182. Mrs. R. H. Arnold, Wilkinsburg, Pa.
183. Mrs. John R. Patterson, Jr. Swissvale, Pa. By Mrs. Jean Peters.
184. Mrs. Marie Good Lindsay, Wilkinsburg, Pa. By Carrie E. Good.
185. Mrs. Elizabeth Edwards Tait, Bessemer, Pa. By Herron Hill Y. W. M. S.
186. Lillian Unsworth, Pittsburgh, Pa. By Herron Hill Y. W. M. S.
187. Mrs. Anna Sibbet Sinclair, Pittsburgh, Pa. By Herron Hill Y. W. M. S.
188. Rev. T. C. Gilfillan, Pittsburgh, Pa: By Herron Hill W. M. S.
189. Mrs. Belle Park, Los Angeles, Calif. By a friend.
190. Nancy Marshall, Santa Ana, Calif. By Miss Isabel M. Little.
191. Mrs. J. C. Madill, Los Angeles, Calif. By W. M. S. and Y. W. M. S. of West 49th St., U. P. Church.
192. Mrs. W. Bruce Gibson, Santa Ana, Calif. By Mrs. R. J. Bigson.
193. Mrs. Milford Tidball, Santa Ana, Calif. By a friend.
194. Mrs. Roy Millman, Santa Ana, Calif. By a friend.
195. Mrs. Clayton E. Harris, Santa Ana, Calif. By a friend.
196. Mrs. D. F. Cook, Santa Ana, Calif. By daughter, Mildred Cook.
197. Mary Henderson, Santa Ana, Calif. By Mrs. Will J. Lindsay.

Young Women's Department.

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., Dormont, Pittsburgh, Pa.

AIM:—TO DO RIGHT—FOR DUTY'S SAKE;
MOTTO:—"NEVER MIND THE CHANCE THAT IS PAST
WATCH FOR THE NEXT OPPORTUNITY AND QUALIFY YOURSELF TO BE ABLE TO SIEZE IT,"
YOUNG WOMEN'S SPECIAL WORK FOR 1925—1926

Support of Pasrur, India, Girls Boarding School, $4,350. Salaries—Home: Matron of Dormitory, Frenchburg, Kentucky. Superintendent of Jubilee Hospital, Miss Eva Johnson, R. N., Henderson, N. C. City Missionary, Miss Laura Sawhill, Spokane, Washington, $2,680. Salary—Foreign (new); Mrs. Ruth Lobaugh Walker, Gore, Abyssinia, $800.00. Total askings $7.830.

Each Society is asked to contribute at the rate of $1.00 per member.

NEW YOUNG WOMEN'S SOCIETIES

Cleveland Presbyterial—Warren Y. W. M. S. 11 members, President, Mrs. Annetta J. Grieg.

Westmoreland Presbyterial—Greensburg, Ruth Williamson Girls Missionary Society—20 members—President Miss Margaret J. Phillips.

Read the points for which presbyterials are being asked to work. Perhaps your congregation has a women's organization and a junior society, but no provision has been made for the girls and young women between these two societies. Begin now to plan to help win point No. 1 then continue down the line. The different points *are attainable.* Whether or not your congregation or society feels able to do all that is asked, it will be worth while to try. You may surprise yourself.

A young woman had been bedfast for about five years. She was helpless—people said. She would never walk again! So the verdict ran. One day her faith was aroused. She made the effort. She walked again. This would never have happened had she not assumed the attitude of "I can and I will." This is how victory comes.

AS TO THE YOUNG WOMEN'S PENNANT

For some years presbyterials have been receiving pennants at convention time if said presbyterials qualified as to organization. If every congregation had a missionary society, that presbyterial earned a pennant. It received further recognition if it continued to be fully organized a second year and so on.

Some years ago the Junior banner idea was evolved. Several conditions attached to the securing of this banner by a presbyterial. Every year it found a home, sometimes in the same presbyterial with which it had lived the year before. Both of these ideas seem to be good in the eyes of our members, whether for a woman's society or a Junior organization.

A system of points has been worked out as a goal towards which the young women's membership is to work. As there are six points for the juniors ten for the young women do not seem too many. Besides, it is easy to make up a report when each point counts ten.

The winner of the trophy, pennant or banner will be some presbyterial. Of course each society will be an important factor, the presbyterial winning only when societies do their part.

A copy of the points is here presented:

POINTS FOR THE Y. W. M. S. (PRESBYTERIAL) PENNANT

1. A Young Women's society or teen age circle in every congregation.
2. Annual report of each society in on time.
3. A Thank-Offering by every society.
4. A contribution to each of the seven departments by every society.

5. Every society a contributor to the Y. W. special fund.
6. Average of $1.00 per member from presbyterial for Y. W. Special fund.
7. Every society active for at least ten regular meetings during the year.
8. An annual rally at presbyterial or other suitable time, (or sectional rallies covering the presbyterial if distance forbids a central rally) each society to be represented at general rally by one or more delegates; or in same proportion if rally be conducted in sections.
9. Each society to have a mission study class during the year for a period of six to eight consecutive weeks. (Attendance on a congregational mission study class, continuing for a like period will be honored if an average of one-forth the membership be present each session).
10. One-half the membership readers of the Young Women's Department of the Women's Missionary Magazine.

NOTE:—Banner to be awarded to presbyterial with highest percentage, at least eight of the points being covered. Another year may require nine of the points won. In a little time, some presbyterial can register one hundred percent. See if you can be first.

LIGHTS DIM OR LIGHTS BRIGHT?

We are living in a day of progress. Efficiency considered sufficient a century ago is not acceptable today. Science has opened up in these last days a new world. When one stops to think over the great transformation already made it all seems almost unbelievable. We have only to take a simple illustration to show the swiftness with which we are moving towards perfection in some ways.

A century ago the homes were furnished with light but what was its strength? For many it was the tallow dip. For others it was the glow from the blazing or smouldering logs. Then came the day of the kerosene lamp. In its train followed artifical and natural gas and now the electric light in varying degrees of brightness up to the white light. The electric light of today far outshines the candle of yesterday. Progress has been made.

One time the sailor's warning was the kerosene beacon. Today the powerful electric candles, of power almost beyond comprehension, light up the deep and point out the dangerous rocks or show the way to the harbor.

We are told that the lights which guide our aeroplanes over desert and mountain are giant affairs of six hundred million candle power. Marvelous!

Jesus said to his disciples long ago, "Ye are the light of the world." Because this was about two thousand years ago, are we to suppose that these early Christians were lights of the tallow-dip order and that we, twentieth century Christians, belong to the nth degree kind, the great electric candle, since we live in the day of science and progress? Perhaps we *should* be the latter kind, having had such opportunity, but are we? Somehow man has not been able to lay hold of the human heart and do with it as he has with earth's resources. Man is a spiritual being.

We judge the power of a light by the clearness with which it shines and the distance it reaches. Some of those early Christians must have been powerful lights for they still shine without loss of power. Who would presume to outshine Ruth, the Marys, Peter, John or Paul? It is not a matter of outdoing these who have so nobly shined and still shine but simply this,—are we good lights? What radiance do we send forth?

It is possible to be able and yet amount to little. Are we magnifying ourselves in enjoying life only? If so, our light will grow dimmer. Does our manner of life minister to others? Do people recognize us as Christians without our telling them?

A Christian woman said of another Christian woman, "I met her first at a card party." What kind of a light did the first woman show forth to the new woman who came into the circle?

How true it is that what we do over-shadows or magnifies our lives and the lives of others. It is our business in life to shine and to give forth the very best light which we are capable in His strength. Let us not be content to remain tallow dips if we can be white lights. This should be the aim of every Christian young woman.

"Shine where you are"

Methods

Last summer the young women of the congregation were made responsible for the afternoon program of our W. M. S. at an all day meeting. They reported the Boston Convention. They took all of us there via the "O. K. Hi-Way." We were each given an auto and started from "Home." We were at different times during the program given slips with "Collision" "Out of gas" "Puncture" "Blow out" and "Go ahead." If we drew "Go ahead," we advanced our car and pinned it on the next station on the enclosed "Road-map." At "stops" we heard the reports from that point and at some, heard special music or readings bearing on the topic presented.

The delegates were especially favored for even if they should be "Out of gas" or "Ditched" they could yet enjoy the full program by pocket radios.

Mrs. Haidee Ewing Rankin of Burchard, Nebraska, who sent the above, also enclosed the card on which was marked the way for the cars to go—Oregon, Salt Lake City, Chicago, Frenchburg and Ezel were some of the points indicated with Boston as the goal. Speed limits, railroad ahead, a school near by and other familiar signs were marked in as well as a free camping ground.

Have you an idea that would help this society which has generously forwarded its plan? If so, please forward it for use of the Methods page.

An item of interest comes from Miss Ruth Zaugg of Massillon, Ohio, Route No. 4. In order to make their work more effective, a prayer list of twelve names has been made out, each girl to pray for two girls each week day and all twelve on Sabbath. This society is expecting results.

Do you feel that your presbyterial cannot gather the young women together once a year for a rally? Miss Helen Lackey of Ewart, Iowa, says Des Moines Presbyterial Young Women held an institute hour in connection with the presbyterial last October. These same wide awake young people are planning even now to have a rally in March. Although they see difficulties in the way because of the large territory the churches cover, yet all societies began to plan for it just after the convention.

Some scattered territories may arrange for sectional rallies, each section to cover a certain number of societies, the success of each to be written for Magazine use.

Mrs. Jas. Lewis of West Alexander has sent in a playlet or presentation the local society is putting on. It was arranged by Mrs. Lewis. It's title is, "Our Church News Stand." All our publications by the church, magazines and papers are on the stand. Should there be a demand by enough societies for its publication, we may find space for it.

Miss Ruth Bell sent the following note. Should you wish to gain further ideas from Miss Bell, address her at Sterling, Kansas.

Here is proof that the Sterling Kansas Young Women's Society read the request on page 243 of the November issue of the Magazine.

Our society has begun what promises to be a worthwhile program of work this season. Since our society, composed of girls in high school, college, business and professions, represents a number of varied interests, our greatest difficulty has always been to find a time of meeting satisfactory to all the members. We have solved that problem by having supper meetings. Every girl brings her own lunch following a common menu, leaving it with the committee for redistribution. The members take turns in serving a hot drink. The fellowship as we eat, gathered about the round tables of the Sabbath School room is not the least enjoyable feature of the meeting.

The program follows the lunch. We try to close the meetings soon after half past seven so that the girls may be free for other engagements.

At the October meeting we were fortunate in having Mrs. J. A. Heasty of the Sudan Mission address us on the subject of the work in the Sudan. Mrs. Heasty, who is a graduate of Sterling College, is spending her furlough with her parents in Sterling.

We wish to express in a special way the gratitude we feel towards those who have voluntarily furnished items for our Methods page. Every one came out of the goodness of some one's heart. Who will follow in such worthy foot steps?

Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

Every woman in our Church will rejoice to know that the Lord has heard and answered our prayers so that our beloved Dr. Carrie M. Buchanan and her friend arrived in New York in safety on December fourth. The following extract from one of the Egyptian newspapers will give you a little idea of the esteem in which Dr. Buchanan is held:

"There was a great gathering of American and other friends on Cairo Railway station on Monday morning to bid Godspeed to Dr. Carrie Buchanan, who was leaving by the 9:30 A. M. train for Alexandria to embark on the S. S. PRESIDENT ADAMS for New York. Dr. Buchanan has spent thirty-two years in Egypt, being for a long period principal of the American Girls' College, and during her extended period of service she has made a multitude of friends. It was, therefore, with very real regret that the news was learned that her medical advisers had ordered Dr. Buchanan to proceed at once to America to undergo treatment, and everyone who could be there was present on the departure platform to say farewell to this popular and devoted lady.

Among others present we noticed: Dr. Charles Watson, Dr. McClanahan, Dr. Frank Henry, Mr. and Mrs. Wilbert B. Smith, Miss Thompson, the Rev. R. G. MacGill, Dr. Hickman, Dr. and Mrs. Phillips, Mr. Caldwell (Alexandria), Mr. Roy (Alexandria). Mr. Walker (Benha), Miss Constance Padwick, Mr. Scott Thompson (Assiut), Mr. Bell (Tanta), Dr. Alexander, Dr. and Mrs. S. M. Zwemer, Miss Hogg (Assiut), Mr. Acheson, Miss Hanna and Miss Badr."

Dr. Buchanan reports that she stood the journey remarkably well and was met in New York by our friend, Mr. McClellan, and her sister, Mrs. Crooks. Everything was so

well arranged by Mr. McClellan that they were able to get through customs and on the train at noon of the same day for Baltimore. The Rev. Mr. Arneal, pastor of our First Church of that city, had secured rooms for them, to which they proceded at once. Dr. Buchanan was to interview Dr. Howard Kelley, who had cared for her so skillfully while on her last furlough, and report later what his diagnosis of her case was. Up to date we have not received his report, because it would require days in which to make all the tests of various kinds that he would consider necessary. Let us continue to pray for Dr. Buchanan's complete recovery to normal health, that she may be permitted to go back to the land where she has labored so long with such wonderful success.

As has been written before, she had established a wonderful child welfare station, almost entirely at her own expense, as our Board did not dare use any New World Movement money for it, as it was not included in the survey and receipts from regular sources. Will you not all unite with us in prayer that if our heavenly Father wants that child welfare work continued in Egypt He will, through some of his devoted people, send us the necessary funds?

The health of all missionaries in Egypt, with a few exceptions, is considered good.

A letter from Mr. C. S. Bell, the builder of the Mary Clokey Porter Girls' Boarding School, reports that work is progressing finely and that he expects to send a complete report of the building committee in the very near future. It will be published in the Magazine as soon as it reaches us.

Estimates from all our fields for the year beginning July 1, 1926, have been received, India, Egypt, the Sudan and Abyssinia. We did not need them quite so early in the year, but the Foreign Board had to have its estimates, as they must go before the General Council of the Church for consideration before they are adopted by the Board or the General Assembly.

A letter from Dr. Lambie of Addis Ababa reports that they were back from their vacation in Egypt on the third of November. The Ras sent three of his chief men to meet them at the station. There was also a large crowd of native friends and our missionaries, Miss Ewing and Miss White, and Col. and Mrs. Sanford. We are glad to know that they are back at work again, for you can readily imagine what a hospital is without a doctor.

The latest news from the Sudan is that Dr. Joseph Maxwell, of Nasser, was suffering greatly from asthma. Let us be earnest in prayer that the Lord will speedily restore him to normal strength. Aside from our personal regard for Dr. Maxwell, he is the only doctor in the whole of our Mission work in the Sudan, so you see how necessary to the work his health is.

We are glad to report that his mother, Mrs. Joseph Maxwell, our Parsonage Secretary, was much better at last accounts. We are hoping that in answer to prayer the salubrious climate of North Carolina will tend to her speedy recovery.

You will rejoice that another prayer has been answered and that Dr. Simpson, and Dr. Hunsberger, accompanied by Miss Emma Dean Anderson, Miss Ruth Work and Miss Emma M. Stauffer, all sailed from New York on the twenty-seventh of November. In the providence of God, Mrs. J. B. Hill and the writer were permitted to see this party off. The usual farewell meeting was held in the parlors of the Prince George Hotel, Dr. Mills J. Taylor and Mr. McClellan representing the Foreign Board, and Mesdames Hill and Campbell representing the Women's Board. Prayers and farewell speeches were made and the happy party gathered their final belongings together and went down to the row

of taxies waiting in the front of the hotel. Miss Emma Dean Anderson's sister, Mrs. Morris, was there to see her off, and Dr. Hunsberger's aunt, Mrs. Krouse, was there to see her off. The foregoing was our party. They were accompanied by the Rev. Mr. and Mrs. Lorimer and their boy, and the Rev. Mr. and Mrs. Adair and their four children. We visited all the cabins and were well pleased with the locations, knowing that everyone would be very comfortable during the voyage. Mrs. Hill went into the Adair's cabin—they had two communicating ones, and was met by the youngest boy who said, "Come and see our new baby." She went back to the second cabin and there was the loveliest baby, two and one-half months old, laughing and cooing all to himself, to the pleasure and surprise of the three other children. Letters and boxes of candy, and baskets of fruit, and boxes of flowers and gifts of every imaginable kind were waiting in all the berths, and if you could just see the joy and the pleasure that sparkled in the eyes of the outgoing missionaries at these evidences of interested love in them, you would be glad that you had had any part in the sending of these devoted people, or the sending of any remembrances to the ship. On Thanksgiving day they all gathered together in one of the cabins and a fruit cake that Mrs. Wiegering had thoughtfully sent was cut and very much enjoyed by all present. There was not a sad face nor a tear filled eye in the whole crowd. All seemed so glad and so happy that they were going to the work to which the Master had called them. All were returning missionaries except Miss Stauffer, who is a graduate nurse, from Dr. Milligan's church in Avalon, and goes to India to fill a vacancy.

How gracious our heavenly Father has been that He has made it possible that Dr. Hunsberger and Dr. Simpson should both return, and also that Miss Ruth Work should go back to Egypt. Her skilful and interested physician, Dr. Silver, sent a formal report to the Board, which is on file, that he considered her in good condition and had no reason to expect a recurrence of the trouble in the foot.

Paul's letter to the Phillipians urges us, "With thanksgiving make known your requests unto God," so when we pray for a blessing on these people, let us not forget to thank him for sending so many back.

Egypt is very much bereaved in the loss of Miss Ferrier and the enforced home-coming of Dr. Buchanan, so they will be doubly glad to welcome Miss Work and the Lorimers back.

On November eleventh Rev. Hugh Milne and Miss Harriet Jongewaard were married in Taxilla in the home of Miss Jongewaard's brother. We have received formal announcement of the marriage, but have not yet had particulars concerning the ceremony. I know you will all unite with the Board in wishing this young couple every blessing, both temporal and spiritual, that they will need as they attempt work together for the evangelization of India.

Dr. and Mrs. Howard Buchanan are both guests in Columbia Hospital. Mrs. Buchanan had to go under the surgeon's hands, but is recovering very nicely. Dr. Buchanan is having some treatment for his eye. Let us continue to pray that the Lord will restore the sight of the remaining eye, that he may go back to Egypt to take up the work he loves so well and where he is so badly needed.

Miss Lois Buchanan, Dr. Buchanan's sister, has also been a guest for more than a month. She, too, has recovered nicely from her operations and has gone to her mother's home in Monmouth to recuperate.

Miss Polkinghorn reached her home in Riverside, California in safety, not much the worse for her long journey. She is still under the doctor's care. Let us keep on pray-

ing that she and Miss Stewart, who had to leave India, very much to their regret, on account of health, may be speedily restored that they may be able to take up work for the Master in this land.

Thank-Offerings are coming in at this date, December fifteenth, slowly. Not more than four Presbyterials have completed their Thank-Offerings at this date, so you can see how busy our Treasurer's office will be during the rest of the month of December. We are all praying that this Thank-Offering may be the best ever.

Pray that the Lord will bless all the seed that has been sown during the year 1925, so that it may bring forth an harvest of an hundred-fold to the glory and honor of His name.

Pray that a great spirit of revival may come upon our whole Church during the year upon which we have just entered, that unnumbered souls may be brought to a saving knowledge of Jesus Christ at home and abroad.

Pray for all the Boards of the Church as they plan for work for the new year, that the Lord will put it into the hearts of His people to contribute money sufficient to faithfully and adequately carry out the work which is committed to our Church. I have read somewhere about a parishioner talking to his pastor. The pastor was trying to induce the man to contribute to the Mission work of the Church. He replied. "Pastor, you preached last Sabbath that the Water of Life was free." "Yes"' replied the minister, "but you have to pay for the buckets to carry it in."

Pray that the membership of the Women's General Missionary Society may be largely increased this year, in every line, Women's, Young Women's and Juniors. If we could double our members and each one give just as they have been giving, we would double our receipts. What a joy that would be!

Pray that a great blessing may fall upon the Church so that every pledge made to the New World Movement may be paid in God's good time. Hundreds have died during the past five years and there are families left behind unable to pay the pledges. Many of our congregations are asking for extra and special contributions to help make up the loss thus sustained. Let us all try to help out as individuals in this fashion.

The deputational work, in which representatives of both Foreign Board and the Women's Board took part, has been diligently pursued in the last two months. In February deputations will visit all our colleges. We believe that much interest has been aroused and that many will have their minds and hearts turned to foreign missions because of this work.

Pray that the deputations to the colleges will be given messages direct from the Spirit to the hearts of those young people, that many may dedicate their lives to the service of God, both at home and abroad.

We wish every reader of the Magazine the best and happiest New Year that they have ever experienced, because most full of service for the Master, who taught by precept and example that the "greatest among you is servant of all."

RENEW YOUR SUBSCRIPTION PROMPTLY

Home Missions

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

A manual Training Shop for the mission school at Frenchburg, Ky., has been started. This is being erected without appealing to the Women's Board for funds. One gift of $500 and another promised gift of $400 have laid the foundation and erected the framing. The shop will be 20 x 52 with wood working shop, garage and blacksmith shop on the first floor, and a small variety wood working machine and lumber supplies on the second floor.

Contractors are giving professional services free; students and faculty members are helping with the labor.

The shop will be known as the Hunting Memorial Shop, in memory of Miss Olive Hunting, a beloved teacher who died last year. Miss Hunting was intensely interested in seeing a manual training shop started for the mountain boys. The building will progress as free will offerings are received.

The heating system has been installed in the new hospital and carpenters are on the finishing work. Miss Myra Lawton, has been appointed missionary nurse. Miss Lawton is a graduate of West Penn Hospital, Pittsburgh, Pa. She will be most heartily welcomed by Dr. Esther Mitchell. One room in the hospital will be known as the "Margaretta McKnight Memorial Room," in memory of the first of our faculty who heard the call to come up higher.

The Thank-Offering to date is $125. Sixteen students in the dormitory, who are helping to work their way through school, have tithed the amount of their work since the first of September. This to date, amounted to $17.16. They gave this as an expression of gratitude for what God has done for them through the women of the United Presbyterian Church.

The Thank-Offering at Ezel amounted to $100. We think First Ohio Presbyterial should be very proud of these two missions. The service was held Thanksgiving eve with a program by the Juniors, which every one enjoyed. The visit of Miss Emma Dean Anderson to both these missions was greatly enjoyed. Some of the pupils at Ezel said "Wasn't she wonderful?" and wished they could do something to help. Their teacher said "you could each give a little, and every little helps over there." Before she left the sum of five dollars was handed her. This same teacher is trying to have her boys give up tobacco, and the girls, candy. They decided to do with less, and to start a Victrola fund, and each one puts into the little bank just what he feels he would spend for tobacco or candy. Some money goes in every day, pennies, nickles and dimes. It will take a long time to save sufficient to purchase a new Victrola, but probably there is some one who reads this who now has a radio, and who will be willing to sell victrola and records cheap. If so, please communicate with the Home Secretary.

STUDENT LABOR AND STUDENT LOANS AT FRENCHBURG SCHOOL

By Rev. H. Ray Shear

In order to realize the object of this mountain mission school—to place an education within the reach of any worthy boy or girl of Eastern Kentucky—it is necessary to furnish some means of self help in meeting the expense for board and tuition.

The expense varies. Pupils who live within the Graded School District of the county seat village are admitted tuition free, through arrangement with proper civil authorities. Pupils who live out of the district, but within walking or riding distance have tuition alone to pay. The maximum tuition fee is $2.00 per month, an amount small enough

to be met by the poorest parent, in most cases. But the children who come to us from the more distant valleys and ridges are confronted with the problem of obtaining board and room.

For these the Women's Board has provided first class dormitory accommodations. But food and coal and light and maintenance cost money, and money is a very scarce article in the mountains. Many who come to us are able to pay for their board at the low rate of $3.00 per week, but many cannot meet even this minimum charge without help. The school furnishes the rooms, light, and use of bedding free.

It is for the students who are rich in ambition and intellect but poor in this world's goods, that we have provided, in the establishment of a Student Labor Department and a Student Loan Scholarship Fund.

It may be of interest to friends of the mountain school to know something of the operation of these two helpful institutions.

The Student Labor Department furnishes a means of self help by assigning to boys and girls definite tasks about the institution. The girls and young women work in the main building and dormitories and faculty homes. Practically all sweeping, cleaning, laundering of bed linen and table linen, care of the dining room and kitchen, dish washing, and much of the baking and cooking are done by the students under the direction of the matrons. The boys carry the mail, help at the farm, run the light plant and the pumps, fire furnaces, and take general care of the campus. Over 45 students are employed this year at various tasks about the institution.

Each student who seeks employment receives a work card printed in such a manner as to indicate sixty hours upon its face. Each employer of labor, whether it be matron, farm manager, principal, engineer, or doctor has a punch with a particular emblem. Each night when the student completes his task his time is punched upon the card. The student keeps his own card and is thus made personally responsible for seeing that it is punched and turned in when full.

When the work card is punched full the student turns it in at the Superintendent's office and receives credit for sixty hours upon the ledger of the school. The rates of payment for this work are ten twelve and fifteen cents, varying with the age of the student, his ability, and the responsibility of the task. Several students are carrying full school work and earning half their expenses at the same time.

The Student Loan Scholarship Fund is an additional provision for those who, after working for part of their expenses , are unable to pay the balance in cash. This fund is carefully guarded. No student is eligible for help from it until his character and scholarship have been tested by at least one month of residence. All applicants for aid must pay the first month's fees in cash. This is a test of good faith and gives to the administration the opportunity to try the worth of the student in question.

After we are satisfied that a student is worthy of aid and can be trusted to treat a loan as a sacred obligation, he is permitted to receive credit upon the books of the Mission for $20.00 or $40.00 or $60.-00 according to his need. The maximum loan for a year, coupled with the maximum student labor salary enables a student to complete a year in our school, with a payment of only $17.00 in cash to cover the expense of the first month of probation.

Student loans are made for a term of years extending one year beyond the time of graduation or departure from our school. For instance, a first year high school pupil, entering school here in September 1925 will repay his present loan in May 1930, one year from time of his graduation in May 1929. This permits ample

time for a young man or woman to find gainful employment. In case a student leaves school without graduating, his note for borrowed money comes due one year from date of departure from school.

Students are allowed to receive help from the Loan Scholarship Fund each successive year of their course, provided that deportment and scholarship remain satisfactory to the administration. The notes covering the successive loans mature one year apart, thus making repayments easy by spreading them over a term of years. For instance if the student to whom I have referred above, should return next year and desire another loan, the date of maturity will be set at May 1931. two years from the time of his graduation.

The note which the student signs in acknowledgement of a loan is a personal, non-negotiable, non- interest-bearing paper, without any security save the honor of the student whose signature is attached.

He further promises, in an appendix to the note proper, that if he is unable to pay the note when due, on account of misfortune or illness, he will replace the honor note with a legal note, properly secured, bearing interest at 3 per cent and due six months after date. This provides for such emergencies as may arise, and at the same time helps to make the borrower recognize the loan as a real obligation.

The Student Loan Scholarship Fund is already proving a Godsend to several bright young men and women. It places in the hands of willing but poor students, at a time of real crisis, the necessary funds to complete their education, without pauperizing them or humiliating them with a gift.

One of the blessings of this type of scholarship is that in the course of a few years it becomes self perpetuating. The repayments from students who have been graduated or have left school will go back into the Loan Fund to be used again by another generation of students.

The embarrasing time for the fund is right now at the time of its initiation. We have almost a score of young people who are willing and eager to mortgage in some measure their future if only they can get an education. It is hard for us to say "No" to a single one of them. But we have only $500. with which to initiate this Fund. That will be gone in a twinkling. Some must wait for expanding resources. In a few years that $500. will come back, but during the interval many more hundreds must be found to care for loans until the self perpetuating feature comes into full play.

We believe there has never been placed before the church, and the women of the church in particular, a more worthwhile appeal in connection with the mountain work. This is a cause that will appeal not only to the emotions but to the business judgment and common sense of Christian givers. The women of the United Presbyterian Church will not let the newly established Loan Scholarship Fund fail. They will firmly esablish it until it becomes a permanent and self sustaining institution of this mountain mission school.

ORDER PROGRAMS FOR STUDY OF MONTH FROM
WOMEN'S MISSIONARY MAGAZINE
XENIA, OHIO.

Junior Department.

MRS. W. R. McMUNN, Secretary, 302 Hasting Ave., Oakdale, Pa.

The following thoughts on the subject of missionary training in the home, are gathered from an address given by Mrs. E. C. Cronk at the Washington Foreign Missions Conference. We hope they may be helpful to many of our readers.

"There is no substitute for the home. When right attitudes in missionary thought and practice are a part of home training, they become a very part of the life of a boy or girl.

Let us consider some of the practical methods for missionary education in the home. Boys and girls are influenced by what they see every day with their own eyes. Parents whose attitudes are truly missionary, and who are Christian inter-nationalists in their relationships to the people of every race, make a deeper impression than can be made by mere word teaching in a Sabbath School or missionary society. On the other hand, it is next to impossible for any outside influence to counteract a scornful 'nigger,' 'dago,' 'hunkie,' attitude of a home or "I don't believe in foreign missions. There's plenty to do at home."

Pictures and maps offer large possibilities. Boys and girls or Junior age have a strong collecting interest. Many of them are intensely interested in making albums of various kinds. If parents will go to the trouble of getting the picture sheets of the Missionary Education Movement, the collecting interest will express itself in albums of China, India, Japan, Africa, people of all nations in America, and children of all lands. The daily papers and magazines will be searched for contributions. The fostering of stamp and flag collecting will also help to develop international minds and hearts. One well known missionary leader hung on the wall of his boy's room a map of the world. At night and in the morning two little fellows travelled around the world pointing out places of which they had read or heard, visiting mission stations in

JUNIORS OF INDIA—CHILDREN OF MISSIONARIES AND DR. SCOTT.

which they were interested. Pictures of various missionaries may be placed on the wall or in small frames.

A missionary treasure chest with objects of interest from various lands carefully opened on rare occasions is sure to foster interest. Alexander Duff used to say that the idols and other objects from non-Christian lands which his father used to show him when he was only three years old made a deep impression on him, never to be forgotten.

Boys and girls are very susceptible to what they hear in their homes. 'The center of American civilization is the dining room table.' Not the forced sanctimonious table talk that children immediately recognize as a veneer, but the frank interested discussion of world relationships on a Christian basis and of individual relationships within the experience of the children. The mother who is enthusiastic over the poor benighted African away over across the sea, but un-Christian in her attitudes to the African in her own kitchen is not a missionary conversationalist of influence with her little son. The mother who makes a spectacular, melodramatic consecration of her son to foreign missions, and speaks of it repeatedly in his presence and at various public functions is apt to be rewarded by a squirming resentment on the boy's part. Jacob Chamberlain was under the strongest missionary influence in his home, but he never knew until he was ready to sail for India that at his birth his mother had dedicated him to the service of God. The earnest winning words of Bishop Selwyn when a guest in the home of Lady Patterson had large influence in leading Coleridge Patterson into missionary service. Guests for a home should be more carefully selected than furniture.

What boys and girls do in the home is not only a result of their training, but a most valuable part of it. We remember nine tenths of what we do. Missionary giving is largely a matter of home training. 'How did you happen to make such large gifts to missions?' someone asked a man who had given millions. 'No happening about it.' He replied. 'When I was a boy at home my mother trained me to give at least ten cents out of every dollar. The only thing that has happened is that I have more dollars than I did then.' Missionary service in the community is also largely a matter of home training. The practice of missionary intercession is best learned in the home. A program of missionary reading in the home combines the three, seeing, hearing, doing. Before the gift of Cyrus Hamlin's gingerbread money for missions came the reading of the two missionary magazines which always had a place on his mother's table. Before William Carey went to India came the reading of "Captain Cook's Voyages. "Boys and girls are reading constantly yet few homes are giving them missionary reading. Mothers are reading aloud bedtime stories, yet few mothers are reading aloud the stories of missions. The church should cooperate with the home in furnishing and circulating missionary books and periodicals. Every boy and girl in America should have 'Everyland' our one magazine of world friendships and world peace. The hope of the future is not in our halls of congress and legislature. The hope of the world is in the boys and girls in our homes. There is no substitute for the home in missionary education."

Temperance and Reform

MRS. W. P. WIEGERING, Secretary, 352 Alemeda Ave., Youngstown, Ohio.

THE STRUGGLE GOES ON

The World-wide success of the forces now struggling against the Liquor Traffic is become more and more apparent. Every year marks some fresh advantage, some new gain, some experience to add to the intenser days of testing to come.

This year is not behind in this respect. Indeed there is excellent grounds for believing that the untiring efforts of those in the field count for more than in times past. No matter where one looks, one finds Parliaments and Governments inquiring, probing, considering, gathering the lastest information, conferring with experts, in some instances definitely standing against the Liquor Traffic root and branch. No responsible statesman or social reformer seems able absolutely to ignore this question. No teacher or preacher may lightly overlook it. It is always too near the concerns of men, too much the part of our social organism.

The settlement of the liquor problem is in various stages of development in different parts of the world. The Federal and State authorities in the United States are determined that their Prohibition Law shall be respected not only because it is a *Prohibition* Law but—and this may be more important still—because it is the law. The authorities know too well that if one law can be broken with impunity others may. The last state of such a condition of things would be worse than the first.

The European situation, so far as the struggle for sobriety goes, is satisfactory. There is a very long battle-line. It stretches from Norway to Yugo-Slavia and further, and there is a magnificent Youth Section which should accomplish some telling work in the near future.

A new vigour against Alcoholism is rising in Germany, where the defeat of Local Option marks a point in the campaign which is not likely to be claimed by the Liquor Party as one of its successes. In Austria a demand is being made for a National Plebiscite. Already more than 30,000 signatures have been secured. The Royal Commission in Denmark nears the close of its labours. It will shortly report to Parliament, after which a National Vote on the issue of National Prohibition will take place.

Drastic legislation against the Liquor Traffic has been adopted in Poland, and the first votes under the Local Option Law there resulted in many successes for the Prohibitionists. The Baltic States, Holland, Czecho-Slovakia, Italy, Hungary, Roumania, and other countries. are all fast becoming allies against Alcoholism.

The liquor-subsidised Press, the camouflaged societies with their cavenous activities, the ever-watchful eyes scrutinising municipal and parliamentary candidates, the most carefully manoeuvred attempts to procure longer hours of sale and fewer restrictions—this is the size of the struggle that is going on. But we are big enough for the task, and they only fail who do not attempt.

—Guy Hayler, Hon. Editor of The International Record, London, Eng.

The Temperance and Reform Department has some new leaflets and wants Temperance and Reform Secretaries and others to get them and

distribute them. They can be secured for postage at The Board Rooms, 904 Publication Building, Pittsburgh, Pa.

What Can I Do?
Eleven O'clock and All is Well.
After Five Years.
Local Option by Administration.
11,000 Miles of Prohibition.
Two New Wet Organizations Arise.
"America's Answer" a Temperance program will be helpful in preparing a program for a Temperance and Reform meeting.

Then we have a splendid leaflet "Sabbath Desecration" by Dr. R. H. Martin showing our responsibility as Christian women to keep, and use our influence to have others keep, The Sabbath Holy.

Statistical Department

MRS. D. J. BROWN, Secretary, 15 North Fremont Ave., Bellevue, Pa.

A LETTER TO PRESIDENTS OF SOCIETIES

Dear Friends:

Have you read the article in this department in the December Magazine? Of course you have, but if there should be any who have not read it, I would like to tell you again part of it.

The Women's Board has offered a silver cup to the Presbyterial having the highest percentage of net increase in membership during the year. You will notice it is the highest percentage so that the smallest Presbyterial has the same chance of winning it as the largest Presbyterial. Now this means a total increase, including Women's, Young Women's and Junior societies, so that all must work to reach the goal. While this is a Presbyterial trophy it can only be won by the congregations doing their part. The cup will be held by the Presbyterial as long as it holds first place.

Will you not take an inventory of your society and also of your congregation at once, then start a campaign for new members and the re-enlistment of those who have dropped out.

I would like to speak of another very important matter. Early in March you will receive blanks for the Annual Statistical Report. Please give them your immediate attention.

Letters of instructions will accompany the blanks; study them carefully before filling in the blanks, then fill in and return prompty to your Presbyterial Secretary. Just another caution and that is, be sure your figures are added correctly and written distinctly.

Compiling statistics is no small task, but promptness and accuracy on the part of those who start the work make the task much easier.

In closing, let me urge two things, increase in membership and promptness and accuracy of reports. Compliance with these two requests will surely make a banner year for the Statistical Department and after all, it is by the interest and activity of the members of our societies that we are enabled to carry on our work.

Yours very sincerely,

Mrs. D. J. Brown,
Statistical Secretary.

Literature Department

MISS ELIZABETH MILLIGAN, Secretary,
904 Publication Bldg., 9th St., Pittsburgh, Pa.

MISSION STUDY, 1925—1926

HOME

The United Presbyterian Church and Its Work in America (Senior). Price, cloth, $1.00; paper, 50c.

Suggestions to Leaders, Price, 15c.

The Uplift (Junior). Price, 50c.

How to Use "The Uplift." Price, 15c.

Admission Tickets to "The Uplift" class, Price, 1c each.

Better Americans. Third book of the "Better American" series. Price, 75c.

FOREIGN

Prayer and Missions (Senior). Price, cloth, 75c; paper, 50c.

How to Use "Prayer and Missions." Price, 15c.

Brave Adventurers (Junior). Price, 50c.

Poster Patterns for use in "Brave Adventurers." Price, 56c per set.

Brave Adventurers Cross Word Puzzles. Price 3c. each, 6 for 10c. In quantities less than 6, 2c. extra for postage.

From Station to Station in Our Foreign Fields. Price, 15c.

Place the study of the denominational Home Study books first this year. Get books and helps early. Organize classes for men and women and young people and Juniors, and make an intensive study of the history of the United Presbyterian Church. Such a study should result in an intelligent knowledge of the history of our Church and a pardonable pride in its achievements.

The Prayer Cycle for 1926 is now ready for distribution. Send orders early and unite your prayers with others through out the whole year. "Ye also helping together by prayer for us."

Price, 10c. each; $1.00 per doz.; $7.50 per hundred.

Prayers for Little Children, By Mrs. Lucy Peabody. This is a little book of prayers in verse for small children. The book is daintly illustrated and the prayers are on such topics as, "When I am afraid, "When I am Naughty," " Bedtime," etc. Price, 25c.

We have several new leaflets this month:—

"The Beginnings of the G. B. S., Sialkot." Price 5c. It is written by Miss Elizabeth McCahon, who was its first teacher, and who has given fifty years of service to India.

"Karm Bibi." Price 3c. This is a little story of a native Christian of India.

"Daulante's Victory." Price, 5c. This is the Junior Special pageant that has been advertised in the Junior Magazine.

"Our Work Among the Aliens." Price, 3c. It is written by Mrs. E. C. Little, our missionary to the Italians in Los Angeles.

Prayer and Missions—Blotters, 25c. for a set of five. Use them in making posters for the foreign study book or in gifts to friends.

Send your orders for literature for the DAY OF PRAYER FOR MISSIONS early so that we will not have any left over on our shelves, as there is no sale for them after the day has passed. The Call to Prayer cards, and the Programs are same price as last year.

POST CARDS

HOME

Chapel, Tama, Iowa.

The Mission House, Tama, Iowa.

Church Building, Warmspring, Oregon.

Church Building, Ezel, Kentucky.

Mary Clokey Porter Dormitory, Millers' Ferry, Alabama.

FOREIGN

White Memorial Hospital, Pasrur, India.

Martha McKeown Memorial Hospital, Tanta, Egypt.

Girls' Boarding School, Khartum North.

The Needle's Eye.

The above postcards are 3c. each or two for 5c.; 30c. per doz.

Treasurer's Report For October and November 1925

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Ch. Ex. and Parsonage	Junior Special	Young Women's Special	Ministerial Relief	Contingent Fund	Women's Asso. Work: Orphans's Home	Women's Asso. Work: Home for Ag. People	Women's Asso. Work: Columbia Hospital	Isaiah	Temperance	New World	Mrs. Moore Memorial Fund	Miscellaneous	TOTAL
Albany	5.00	40.00															20.00		65.00
Allegheny	406.00	690.00	279.00	25.00	120.00	45.00	3.00	30.00	55.00					19.00	17.00	400.00	61.00		2150.00
Argyle	1.00	150.00	178.00	1.00	1.00		4.00							2.00	1.00				333.00
Arkansas Valley		128.00	16.00	2.00					1.00						2.00	169.00			318.00
Beaver Valley	112.00	424.00	76.00	34.00	48.00	19.00	4.00	24.00	23.00						17.00	133.00	42.00		956.00
Big Spring	30.00	304.00	30.00						4.00										364.00
Boston	167.00	200.00	25.00	5.00	10.00				12.00		124.00						50.00		461.00
Butler	154.00	89.00	125.00	26.00	37.00	17.00							10.00	4.00	2.00		6.00		596.00
Caledonia	9.00	60.00	59.00									6.00							138.00
Cedar Rapids	5.00	141.00	5.00	40.00			6 00					1.00	1.00	4.00	5.00	156.00			359.00
Chartiers	60.00	577.00	162.00	4.00	40.00	1.00	8.00	15.00	6.00		1.00			2.00	11.00	100.00	16.35		1001.35
Chicago	158.00	400.00	109.00	26.00	42.00	8.00		39.00	13.00		5.00			2.00	8.00	5.00	32.00		850.00
Cleveland	201.00	505.00	169.00	36.00	61.00	36.00		28.00	24.00		2.00		5.00	2.00	8.00		33.00		1110.00
College Springs	28.00	779.00	45.00	27.00	12.00	5.00	56.00	19.00	15.00	27.15	2.00			6.00	6.00		12.00		1039.65
Colorado	37.00	274.00	22.00	27.00	19.00	2.00		68.00	16.00					1.00	2.00		15.00		478.00
Conemaugh	5.00	80.00	5.00														100.00		140.00
Delaware	40.00	79.00	19.00		25.00			50.00		4.00									217.00
Des Moines	46.00	210.50	40.00	11.00	11.00	4.00	1.90	25.00	16.00		1.00	1.00	1.00	4.00	3.00	4.00	14.00		393.40
Detroit	28.00		15.00	25.00	25.00												9.00		102.00
Garnett	10.00	42.00	5.00														10.00		67.00
Hudson	12.00	109.00	12.00	5.00	7.00	2.00		10.00											157.00
Idaho	11.00	25.00	10.00	6.00	6.00	3.00	2.00	5.00	4.00	2.00	1.00			2.00			1.00		78.00
Illinois Southern		400.00					6.00		1.00								29.00		429.00
Indiana	3.00	199.00	29.00				4.00			4.60	2.00		2.00	2.00	2.00		7.75		249.75
Indiana Northern	14.00	10.00	18.00	10.00	5.00	1.00								2.00	1.00				68.60
Kansas City	94.00	125.00	94.00	42.00	8.00	15.00		25.00						12.00	2.00		4.00		391.00
Keokuk	16.00	215.00	16.00		8.00		4.00	42.00	14.00	3.00	52.00								280.00
Kiskiminetas	12.00	90.00	105.00	36.00	56.00	4.00								3.00	4.00	54.00	11.00		490.00
Lake								25.00	56.00								1.00		1.00
Los Angeles	109.00	400.00	58.00	46.00	54.00	58.00								10.00	10.00		15.00		841.00
Mansfield	5.00	14.00	10.00	23.00	22.00	5.00					1.00	1.00	1.00				12.00		94.00
Mercer		150.00			30.00				6.00								1.50		181.50
Monmouth	30.00	247.00	18.00	8.00	18.00	3.00			11.00	45.00				5.00	9.00	223.00			562.00
Monongahela	278.00	1232.00	337.00	141.00	195.00	35.00		200.00			2.00						67.00		2541.00
Muskingum	28.00	400.00	28.00	27.00	32.00	15.00	5.00	5.00	19.00						5.00		9.50		575.50
New York																	10.00		10.00
Ohio First	41.00	200.00	77.00	28.00	35.00	12.00		18.00	17.00	3.50					4.00	150.00	26.75		607.25
Oklahoma	27.00		39.00	8.00	23.00	13.00	3.00		10.00						9.00				182.00
Omaha	13.00		25.00	13.00	11.00											150.00	10.00		222.00
Pawnee		90.50	18.00		7.00											99.00			216.50
Philadelphia	28.00	450.00	418.00	6.00	31.00	5.00	7.00	10.00	2.00								10.00		1040.80
Rock Island	13.00		26.00	1.00	1.00	1.00		5.00	5.00	31.80							3.00		55.00
San Francisco	46.00	237.00	28.00	12.00	22.00	8.00			1.00		1.00	1.00	1.00	32.00	7.00				378.00
Sidney	45.00		33.00	10.00	14.00	1.00		9.00	8.00						1.00		11.00		413.00
Spokane	28.00	25.00	26.00	4.00	18.00	4.00			1.00					3.00	3.00		6.00		113.00
Steubenville									3.00						1.00	293.00	5.00		10.00
Tennessee																	10.00		6.00
																	6.00		

Texas	15.00	31.25	10.00	5.00	18.00	10.00	5.00	15.00		.75				3.75			5.00	113.75
Uncompaghre																	5.00	5.00
Vermont																	5.00	5.00
Westmoreland	67.00	477.00	56.00	59.00	9.00	21.00			42.00	8.00				9.00	13.00		5.00	766.00
Wisconsin																	28.80	28.80
Xenia	80.00		58.00	3.00	14.00	1.00		20.00	16.00	1.00	33.00				6.00		16.30	248.30
Utica Cong.	100.00																	100.00
New Wilmington Cong.		400.00																400.00
Norris Square S. S.		400.00																400.00
North Bend Cong.		175.00																175.00
Mr. & Mrs. E. C. Ramsey		800.00																800.00
Rochester N Y Cong & B S		100.00																100.00
W. L. Taylor		200.00																200.00
Traer Cong.		150.00																150.00
Second Washington, Ia.																150.00		150.00
Walton, N. Y., S. S.		100.00																100.00
Dr & Mrs W P Wiegering		400.00																400.00
Warm Spring Cong.	14.00		12.00	12.00	12.00													50.00
Annuities																	9000.00	9000.00
Returned on Loans	5875.00																1735.00	7610.00
Parsonage Repayments						3949.58												3949.58
Investment Income																	13484.72	13484.72
Interest										1116.00								1116.00
India Permanent Equip.																	208.00	208.00
Legacy																	372.00	372.00
New World Movement																5354.68		5354.68
Refunds	114.04	225.46	4.00	3.00	103.00													449.50
Individuals, Classes, etc,	186.50	10.00	21.00						7.50								116.00	341.00
Helen T. Brown		300.00																300.00
A Friend	250.00																	250.00
E. E. McCoy, M. D.	100.00																	100.00
TOTAL	9157.04	13509.71	2960.00	797.00	1195.00	4303.58	118.90	677.00	408.50	1246.80	227.00	10.00	21.00	127.75	151.00	7440.68	857.95	24799.72	68008.63

Total Disbursements, October 1 to November 30 ..... $97,361.51

Mrs. J. B. Hill, Treasurer, 2531 Denniston Ave., Squirrel Sta., Pittsburgh, Pa.

PARSONAGE REPAYMENTS FOR SEPTEMBER AND OCTOBER, 1925.

Third Rock Island, Ill.	$ 116.00
Boyden, Iowa	58.86
Weiser, Idaho	50.00
Lansingville, Youngstown, Ohio	212.14
First Cincinnati, Ohio	60.00
Norfolk, Va.	164.79
Somerville, Ind.	65.38
Cuyahoga Falls, O	82.50
Moundsville, W. Va.	70.63
Grinnell, Iowa	55.50
Twelfth, Philadelphia	70.63
Scottdale, Pa.	188.84
East Toledo, O.	23.55
Indiana Harbor, Ind.	105.94
Beaumont, Cal.	98.88
Second Spokane, Wn.	82.39
Luxor, Egypt	180.00
South Omaha, Nebr.	46.00
Oskaloosa, Iowa	51.84
Muscle Shoals, Ala.	117.71
Ontario, Oregon	38.00
Roberts, Idaho	27.75
Granger, Wn.	47.10
Brownlee Woods, Youngstwon ,O.	154.66
Waterford, Pa.	106.00
Fourth, Akron, O.	200.00
Savannah, O.	58.00
Second, East Liverpool, Ohio	75.00
Kenton, Ohio	75.83
Assiut, Egypt	1082.92
Slovak Calvinist, Lakewood, Ohio	105.94
Montrose, Colo.	70.63
	$8936.91

Mrs. J. D. Sands,
Acting Parsonage Sec'y.

MISCELLANEOUS GIFTS

Mrs. Anna R. Tedford	$ 7.50
Sabbath School, East Mansfield	5.00
Women's Bible Class, Adamsville	21.00
Try Circle Class	10.00
Mrs. Gladys Pardee	50.00
Bernice McDowell	25.00
King's Daughters' Class, Fowler	6.50
Mrs. James Cowan	50.00
Bible Class, First Slippery Rock	50.00
Total	$225.00

Bible Readings

NOTE:—The answers found here finish the list of questions which Rev. F. N. Palmer of Winona Lake, Indiana, so kindly furnished. He has helped us at former times for all of which we are grateful.

76. Zech. 4:10.
77. Mal. 3:8.
78. Luke 1:59.
79. Phil. 3:4, 5.
80. 2 John.
81. I Thess. 5:16 (Paul).
82. Matt. 5:12.
83. Gen. 38:6.
84. 1 Pet. 5:8.
85. 2 Tim. 4:6.
86. Hos. 4:16.
87. Lam. 1:8, 9.
88. Mark 15:21.
89. Zeph. 1:1.
90. Philemon 1:10.

Finis.

In this issue a new list of questions will appear. These were compiled for the use of students and Sabbath School teachers and we hope will be most helpful to our readers. For the time being we will confine ourselves to questions arising in the New Testament although some of the answers will be found in the old Testament.

1. How much of Palestine was under Herod's jurisdiction?
2. What is meant by "the courses of the priests?"
3. What was our Lord's testimony to John the Baptist expressed in John's story of the Gospel?
4. What prophecy agrees with Luke 1:17?
5. How much older was John the Baptist than Jesus?
6. What was the "oath unto Abraham?"
7. How did the angels speak of Jesus to the shepherds?
8. Was John the Baptist's preaching successful?
9. Where do we find the expression, "Ceasing to do evil, etc?"
10. What is the meaning of the word "Christ?"
11. Why is our Lord called the "Word?"
12. Who is referred to as "his own?"
13. Why was Elias (Elijah) expected to reappear? Where prophesied?
14. What is the meaning of the word Israel? (A marginal note).
15. Who were the Pharisees?
16. Why was John the Baptist imprisoned?
17. Why must Jesus "needs go through Samaria?"
18. Where were the bones of Joseph laid?
19. Why did the people coming for healing to Jesus, when visiting Peter, wait for sunset?
20. What offering were lepers required by the law to offer?

MONONGAHELA NATIONAL BANK

Chartered May 1st, 1888

Wood Street & Sixth Ave., PITTSBURGH, PA.

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Capital, Surplus and Undivided Profits Over $3.000,000.00

Total Resources Over $21,000,000.00

FAITH OF OUR FATHERS.

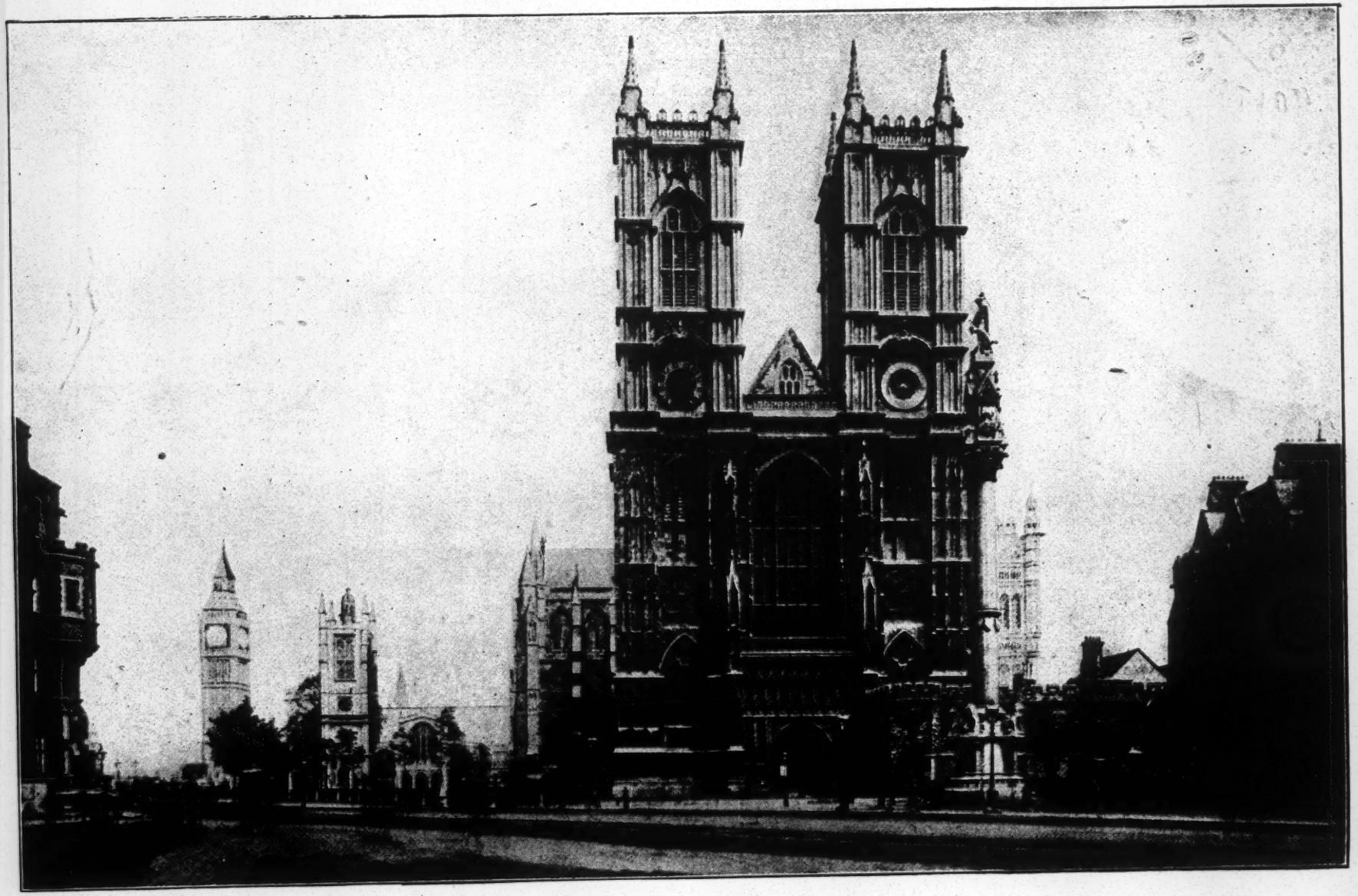
Faith of our fathers, living still
In spite of dungeon, fire and sword,
O how our hearts beat high with joy
Whene'er we hear that glorious word!

Faith of our fathers, we will strive
To win all nations unto thee;
And through the truth that comes from God
Mankind shall then indeed be free.

Faith of our fathers, we will love
Both friend and foe in all our strife
And preach thee, too, as love knows how,
By kindly words and virtuous life.

Faith of our fathers, holy faith,
We will be true to thee till death.

Faber.



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